

# THREE SERMONS.

*A remedie for Securitie.*

*The ruine of Gods Enemies.*

*The Worlde's Downfall.*

By SAMUEL HICKON.

2. Pet. 1. 13.

*I thinke it wente as long as I am in this world to see,  
To stirre you up by putting you in remembrance of*



PRINTED BY CANTRELL, 17.  
Printer to the University of Cambridge.

16-0-0.

*And are to be sold by SAMUEL MAGgs,  
Cheapside, under the signe of the*

*Preserved*

*This Book formed a part of  
the Library of*

**George Stokes, Esq.**

the Founder (A.D. 1840), while  
living at Colchester, of

**"The Parker Society,**

for the publication of the works of  
the fathers, and early writers of  
the Reformed English Church."

—o—

HE DIED AT HIS SUBSEQUENT  
RESIDENCE,

**Tyndale House,**

CHELTENHAM,

MAY 31, 1847.

—o—

(Galatians vi. 14.)

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# THREE SERMONS:

*A remedie for Securitie.*

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*The Worldlings Downfall.*

By SAMUEL HIRRON. 16

2. Pet. 1.13.

*I thinke it meete as long as I am in this tabernacle, to  
stirre you vp by putting you in remembrance.*



PRINTED BY CANTRELL LEGGE,  
Printer to the Universitie of Cambridge.

1609.

*And are to be sold by SAMUEL MACRAE in Pauls  
Churchyard at the signe of the Bulls head.*

# THE LOST MASTERS

2003.1

505 / 1992-1993 P.





## A Remedy for Securitie.

JAMES 4.9.

*Let your Laughter be turned into mourning,  
and your Joy into heauines.*



T was a good piece of policie which The occasion  
of choosing this  
Text. the King of Aram commanded his two and thirtie captaines when they were to goo out to battell against Israel : Fight (saide he) neither with small nor great, saue onely against the King of <sup>a</sup> Israel. He knew, that the <sup>a</sup> 1.King.21.31.

King beeing once slaine, the whole armie would the sooner be discomfited. The like policie, I thought very fitting for me to obserue at this time. Many and great are the sinnes of this generation, and (as it was said of Sodom) <sup>b</sup> the crye of them is come up before the Lord : But there is one grand-sinne, vpon which all the <sup>b</sup> Gen.18.21. rest haue their dependance, which, if we whose office it is to fight the good fight of <sup>c</sup> faith, might be so happy as to <sup>c</sup> 1.Tim.6.12. subdue, doubtlesse we should see *Sathan fall downne from heaven like lightning<sup>d</sup>*, and many come to amendment of <sup>d</sup> Luk.10.18. life out of his snare, which are (new) taken of him as his will <sup>e</sup>. And this is the sinne of *Securitie*. Against this I <sup>e</sup> 2.Time.2.26. haue thought good to bend my whole force at this time, and for that ende, I haue out of this briske of S. James his Epistle, chosen this clause, as a smooth stone, by which I may (if the Lord shall please so to blesse my lo-uelling) smite this Goliath in the forehead, and make it to <sup>f</sup> 1.Sam.17.40. fall grovelling to the earth<sup>f</sup>, which every where, and in <sup>e</sup> 49.

every place doth (like that monster of the Philistines) so intolerably blaspheme the living God. This is my generall drift, and this is also (as I may so call it) the Shaft, which I haue chosen out of the Lords quiver for this purpose.

The division of  
the Text.

The 1. Part.

What Laughter  
& Ioy S. James  
meanea.

g Gen.17.17.

h Joh.3.56.

i Gen.17.19.

k Psal.136.1.2.

l Gal.5.22

m Psal. 118.15.

A twofold Ioy.

A Holy Ioy.

n Rom.14.17.

o Psal.4.6.7.

p Hagg.1.8.

The words may be deuided into two parts : The first is, a Restraint from something which is euill ; *Laughter* and *Ioy*. The second is, a perswasion to a Good contrarie thereunto, *Mourning* and *Heauines*. Of both these in course.

In handling the first part, it must first be enquired what *Laughter* it is, and what *Ioy*, against which S. James setteth himselfe in this place. *Laughter*, is one of those endowments with which God furnished the Nature of man at his first creation, and therefore cannot be simply euill. Againe it is saide, that *Abraham* g<sub>r</sub> laughed when God promised him a sonne, which generally is interpreted to be that *Rejoycing* of his in the *Day of Christ*, which our Sauiour himselfe reporteth of him<sup>h</sup>: for which cause *Iacob* had his name giuen him by Gods appointment<sup>i</sup>, as a memoriall thereof, it beeing as much to say in English as *Laughter*. *When the Lord brought againe the captiuitie of Zion* (said the thankefull people after the returne frō Babylon) *then was our mouth filled with Laughter*. The same may be also saide of *Ioy*. For among the *Fruits of the Spirit*, *Ioy* is numbred<sup>j</sup>, and it is a blessing promised, that the *voice of Ioy shall be in the Tabernacles of the Righteous*<sup>m</sup>. Therefore to auoide all ambiguitie of termes, and to know precisely and distinctly, what it is which S. James here dissuades, we must thus distinguish.

There is a twofold *Ioy*, or *Laughter* mentioned in Scripture : The one a *Holy Ioy*; The other a *Hellish Ioy*. The *Holy ioy* hath for the author of it, the *Spirit of God*; therefore it is called *Ioy in the holy Ghost*<sup>n</sup>; the matter of it, is the *light of Gods countenance*<sup>o</sup>, the assurance of his grace in Christ, the feeling ones selfe to be *clothed with the garments of salvation*<sup>p</sup>: the measure of it such that it

is unspeakable; the perpetuall such, that no man can take it from those that haue it: None can conceiue it <sup>t</sup> Job.16.22. but he which feeleth it, the stranger shall not meddle with it, saith Salomon. The fruits of it, are, Joy in the word; Joy in the house of God <sup>s</sup>; Joy in the liberty and freee <sup>t</sup> Jer.15.16. Preaching of the Gospel <sup>x</sup>; Delight in the companie of Gods Saints; Joy in afflictions <sup>u</sup>; Joy in the Convencion <sup>v</sup> of others: Base account of the world <sup>b</sup>. This is a Holy <sup>w</sup> Joy <sup>y</sup> Psal.14.10. neither is it the purpose of the Apostle to restraine Joy; but to enforce it rather: for indeede the Mourning which he perswades, makes way for this Joy. Now the other Joy is a Hellish Joy, the other Laugher is deuillish. Salomon calleth them all Fooles whose hearts are enueigled with it. Poster tearmeth them bruit beasts <sup>c</sup> Eccle.7.6. lead with sensualitie <sup>d</sup>. This Joy is either in wicked things, or els in things (in their owne nature tolerable) after a wicked manner. First, it is in wicked things. It is a pastime to fooles to do wickedly. It is a Joy to drunkards <sup>e</sup> Proph.14.23. to be at it earely, and to sit till they be inflamed. The Tini- f 16.5. lights is welcome to the Adulterer <sup>g</sup>. The griping Nim- g 1ob.24.15. rods of the world, rejoyce in their taking men vpon aduantages, they dance vpon the thresholds of those which are fallen into their hands proudly, & they spoile the poor <sup>h</sup> Zeph.1.9. when they haue drawne him to their net. Ahab is soone <sup>i</sup> Psal.10.9. out of his sullen humor, when news is come that Naboth is dead. The enuious and malitious person is moued to <sup>k</sup> 1.King.21.16. Joy at the destruction of him whom he hateth. The profane <sup>l</sup> Job 31.29. ones make themselues merry with the disgrace of those which runne not with them to the same excessse. Ishmael giereth at Isaac <sup>m</sup>, and the Philistines must haue Samson <sup>m</sup> Gen.31.9. in to make them pastime. Holy Job was as a tabret to the <sup>n</sup> Iud.16.25. godlesse ones <sup>o</sup>, and the Drunkards made songs vpon <sup>p</sup> Job.17.6. David <sup>r</sup>. Thus this joy is in euill things. Or els (secondly) <sup>p</sup> Psal.69.12. it is in allowable things after an vngodly manner. Honour, Wealth, Prosperitie, Beautie, a Table richly deckt, an overflowing cup, a faire house, &c. these things in themselues are not Euill, yet there is a Joy in these of

which I may say as Paul did of the Corinthians Rioting, that it is not good: As, namely when men trust in them, and boast of them, and set their hearts thereon. Thus that vain-glorious Haman, having crept into some grace at Court, when he comes home, must needs send and call for his friends, to tell of the glorie of his Riches, and of all the things wherem the King had promoted him. Thus Nebuchadnezzar walked in his Royall palace, and looking about him, saith, Is not this great Babel which I have built? Thus the proud women in the Prophets time, walked with stretched out necks<sup>x</sup>, priding themselves in their beautie. Thus the Epicures and belly-gods in Amos his daies, ate the lambes of the flocke, and calvres out of the stall, and dranke wine in bowles<sup>y</sup>. Thus the Merchants of Tyre, which was the Marie of the people for many Yles<sup>z</sup>, did lift up their hearts because of their Riches<sup>a</sup>. Here is Ioy in things not Euill, but yet after a manner which is not good. Now the fruits and effects of this Ioy are thus registered in Scripture: Deepe securtie; They knew nothing (saith Christ, of the rejoicing people in the daies of Noe) till the flood came<sup>b</sup>; Secret soothing and flattering of the Heart<sup>c</sup>; Confidence expectation of nothing but Quietnes (I shall never be moued<sup>d</sup>;) Carelesnes to inquire after matters of religio, (The wicked is so proud that he seeketh not<sup>e</sup>;) Putting furre off the euill day<sup>f</sup>, The vision is for many daies to come<sup>g</sup>. Intolerable Pride ioyned with contempt of others, (Pride is as a chaine unto them<sup>h</sup>: Na respect to the necessities of Gods children, (No man is sorry for the affliction of Joseph<sup>i</sup>;) A mocking of Gods Messenger<sup>k</sup>: A desperate resolution to take pleasure while it is to be had, and not to feare the day of vengeance, (Let vs eat and drinke, to morrow we shall die<sup>j</sup>.) Thus haue I laboured to let you see out of the Scripture, what Laughter and what Ioy it is which James intendeth here. In a word, thus: It is a fleshly Ioy, delighting in things simply Euill, or els in the good blessings of God, after a grosse and sensuall sort, by

which

q 1.Cor.3.6.

r Psal.49.6.

s Psal.62.10.

t Ett.5.10.11.

u Dan.4.27.

v Isa.3.16.

w Amo.6.4.6.

x Ezek.27.3.

y Ezek.38.5.

b Matth.24.39.

c Deut.29.19.

d Psal.10.6.

e Ver.4.

f Am.6.3.

g Ezec.12.27.

h Psal.73.6.

i Am.6.6.

k 2.Chr.36.16.

l 1.Cor.3.32.

which the heart is so farr'd vp, and so lulled bosome, that it makes men runne on in a kind of secure course, without any awe of Gods maiestie, or constant care to auoide the wrath which is to come. This is the shott of it: and, the Necessarie of seeking to supprese this Joy, is the Doctrine commended unto vs in this place.

Reasons to shew the equitie of this Doctrine, and by which to enforce it vpon euery of our soules, may be

The substance  
of the doctrine  
of the 1. part,  
& the Reasons  
to confirme it.  
1. Reason.

1. It is directly contrarie to that which the spirit of God perswades all Christians vnto. It is their dutie to have euill my, therefore not to delight in it: <sup>re-wceps for it in Psal.97. 10.</sup> (as we shall see anon) therefore not to laugh at the committing it. They are commanded to set their affections upon the things aboven, and therefore not to ensnare their hearts with these baser ioyes: They are taught to seeke after Durable riches, therefore not to dote vpon fading wealth: after a house not made with hands, but eternall in the heauenly p, and therefore not to be bewitched with the convenientie of earthly dwellings: after Sitting at table in the kingdome of God q, and therefore not to reioyce in earthly belly-cheare: after the Honour which shall be to the saints r, and therefore not to be puffed up: <sup>Psal.149.6.</sup> with worldly pomps: to long for the Congregation of the first borne, and the spirits of iust and perfir men s, and therefore not to place contentment in carnall fellowship. This is then one reason: This Joy is directly contrarie to the maine streme of Christianitie. It is a reason of Pauls in some shongs. This becommeth Saints, This becommeth the Gospel t, therefore it must be: The reason is the same u Phil.1.27. in this: This becommeth not Saints: This becommeth not the Gospel, therefore it must not be.

2. This kind of reioycing, is never without the mixture of some secret bitternes. Even in Laughter the heart is sorrowfull. And there is a double reason for it. 1. Carnall men seldom haue their desire in euery particular, and the want of that which is desired breeds a vexation greater

greater by degrees then the contentment in the things enjoyed. Take Haman for an example: He went from court with a glad heart, and at home vanted of his honour, yet (saith he) *All this doth not availe me, as long as I see Mordecai the Jewe sitting in the Kings gate.* He was so haunted with a spirit of Emulation against Mordecai, that it did distract all that sweetnes which he conceiued in his honour. And still, it is (ordinarily) so in the prouidence of God, that worldly men haue in their prosperities something or other comes thwart them, which galleth them as much, as the accomplishment of their desires in other things may seeme to content them.

2. Inward terrours (as furies) do alwaies follow those, who doe willingly cherishe in their bosomies, and practise in their liues any knowne corruption. *A sound of feare is in their ears*<sup>a</sup>, and it is their judgement to haue trembling hearts<sup>b</sup>. Well may they set a face vpon the matter, and feast and drinke away their cares, yet they can haue no true inward quiet. For *there is no peace to the wicked*, saith God<sup>c</sup>. So then this is the second reason: It is no solide, but a merey superficiall Ioy, and therefore it is an idle thing to entertaine it.

3. It is a reioycing of no continuance. *The reioycing of the wicked is short*, and *the Ioy of Hypocrites is but a moment*<sup>d</sup>. Solomon likeneth it to a fire of Thornes under a pot<sup>e</sup>, which crackleth and blazeth awhile, but suddenly dieth. This kind of Ioy is truly called short in two respects: 1. Because the things themselves reioyced in, are so subject to hazard. Honour a blast: Beutie a perishing flower: Wealth hath wings like an eagle<sup>f</sup>, and is suddenly gone: and as the heathen said of the wealth of Marchants that it hangeth vpon Ropes, so it may be said of all the contentments of the world, they doe not hang vpon a three-fold cord, which (as the saying is) *cannot be easily broken*<sup>f</sup>, but vpon a single twine, which is snapt in sunder with a twitch<sup>g</sup>: And they which looke highest and bear the greatest port, & most study the perpetuating of

<sup>a</sup> Pro.23.5.  
<sup>b</sup> Iob.15.21.  
<sup>c</sup> Deut.32.15.  
<sup>d</sup> Eccl.7.8.

<sup>e</sup> Pro.23.5.

<sup>f</sup> Eccl.4.12.

<sup>g</sup> Eccl.4.12.

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<sup>bb</sup> Eccl.4.12.

<sup>cc</sup> Eccl.4.12.

<sup>dd</sup> Eccl.4.12.

<sup>ee</sup> Eccl.4.12.

<sup>ff</sup> Eccl.4.12.

<sup>gg</sup> Eccl.4.12.

<sup>hh</sup> Eccl.4.12.

<sup>ii</sup> Eccl.4.12.

<sup>jj</sup> Eccl.4.12.

<sup>kk</sup> Eccl.4.12.

<sup>ll</sup> Eccl.4.12.

<sup>mm</sup> Eccl.4.12.

<sup>nn</sup> Eccl.4.12.

<sup>oo</sup> Eccl.4.12.

<sup>pp</sup> Eccl.4.12.

<sup>qq</sup> Eccl.4.12.

<sup>rr</sup> Eccl.4.12.

<sup>uu</sup> Eccl.4.12.

<sup>vv</sup> Eccl.4.12.

<sup>ww</sup> Eccl.4.12.

<sup>xx</sup> Eccl.4.12.

<sup>yy</sup> Eccl.4.12.

<sup>zz</sup> Eccl.4.12.

their fortunes, are but in the state of Counters, which now stand for pounds, and shortly go but for a farthing. 2. Because life it selfe, in which all these things are enjoyed, is but short; Our daies are more swift then a post, they passe with the most swift ships, and as the Egle which flieth to the prayes: Now carnall men in their rejoyning haue but an estate for teatme of life at the vtmost:

For, when a wicked man dieth his hope perisheth <sup>h</sup>, and <sup>i</sup> Pro. 11.7. what hope hath an hypocrite if God take away his soule: <sup>i</sup> Job. 27.8.

so then, if this Laughter be but momemarie, if this ioy be but for a season; surely the counsell of Iames aduising vs to reiect it, is not vaine: For what wise man will set his heart vpon that, which (like a shadowe in the water) he may see and affect and catch after, but can never lay hold on.

4. The conclusion of this ioy is fearesfull. The end of it is heauinesl, and Woe be to you which now laugh, for <sup>i</sup> Pro. 14.13. you shall waile and weepe <sup>m</sup>. If you aske what Heauiness:

Heare what Abraham said to the rich man in hell: Thou in thy life time receimedst thy pleasures, now therefore thou art tormented. Thus in the end, it bites like a serpent, and leades downe to the chambers of death: Here <sup>n</sup> Luk. 16. 25. is Ioaſt Kiffe attended vpon with a secret stabbe, & wher- <sup>o</sup> Pro. 23.3. as the pleasures of sinne were but for a season, the woe <sup>p</sup> Pro. 7.37. <sup>q</sup> 2. Sam. 20.10. <sup>r</sup> Heb. 11.25. which followeth will be perpetuall. The worme dieth not,

the fire never goeth out: The breath of the Lord, like a <sup>i</sup> Mark. 9.14. river of brimstone doth kindle it. This is the last reason <sup>t</sup> Isa. 30.33.

but not of the least validitie. The wise mans Eies are in his head saith Salomon. He looketh not onely vpon the <sup>u</sup> Eccl. 2.14. present face of things, but considereth before what the issue will be. It is no good purchase, to procure an endless woe, for a little sliding shadow of contentment. Thus I haue laboured to fortifie S. Iames his counsell with foure effectuall reasons, that so we may haue no colour of reason to reiect it. This carnall ioy, if it be against the generall drift of Christianicie, if it haue not that fulnes

of contentment which it promiseth, if it be of no continuance, if it will certainly set in such a cloud, out of which will arise an eternall tempest never to be blowne ouer with any tract of time, how must not the counsell giuen be worthie to be accounted of, which aduiseth vs to turne our *Laughter* into another tune, and our secure *Joy*, into some sadder qualitie. I haue expouned and prooued the doctrine, now let me make vse.

The Vse.

x Zeph.3.15.

y Ind.2.18.7.

z Reu.3.1.

a Eccle.1.2.

b Est.4.2.

This doctrine well agreeith with the Times. *Ninueh* was called a *Reioycing City*<sup>x</sup>, this may truely be tearm'd a *Reioycing age*; and like the people of *Laisb*, we dwell carelesse, quiet, and sure y in our owne opinion. Every man sings a *Requiem* to his owne heart. God hath of his goodnesse blessed vs with peace, and peace (through our corruption) hath brought forth intolerable securitie. Religion is become nothing but a matter of Title, we haue a name (as was said of *Sardi* <sup>z</sup>) but all is little other then a very wizard of godlinesse. Are we not all generally without any feare of euill? Doth not every man applaud himselfe in his course, and make himselfe beleue that his fashion and carriage is as it ought to be? Doth not euerie companie, carry the very face of carnall quietnesse, men vpholding and bearing vp one another (like the stones in an Arch) in their carelesnesse? Examine our thoughts, consider our speeches, see into our houses, looke abroad vpon the current of the Times, and see whether pleasure and Epicurisme, and that *mad mirth* (which *Salomon* speaks of <sup>a</sup>) haue not engrossed the greatest part. I would it had but a weeke (which yet is a very vnreasonable disproportion) for one serious minute about matters of godlinesse. This is made to be the very Ende of all: And as it was a Lawe in *Ahashuerosh* his court (beeing giuen to pleasure and iollitie,) *that no man might enter it, being cloathed with sackcloth*, which is a mourners weede, so, nowe a dayes men cannot abide that which may minde them any way to intermit their

their carelesnesse : A discourse or conference of religion dasheth all, and seemeth alwaies as vnseasonable, as is *the snowe in summer* c. A sermon of repentance is the very e Pro.26.1. Burden of the Lord : either we be like *Felix* d, not at leis d Act.24.26. sure to heare it, or we make iests with our mouthes e, and f Eze.33.31. as old Lot to his profane sonnes in Law, so we seeme to many as though we did mocke f: say we what we will, you g Gen.19.14. will say to your selues, we shall haue peace g, the Enill h Deut.32.19. shall not come h. Thus we stop the Earre like the Adder i, h Am.9.10. and although the Lord ring many alarmes to awake vs i Psal.58.4. from the bed of securitie, yet we resolute (like the strum-  
pet in *Salomon*) to take our fill k, and determine (as thole k Pro.7.18. in *Jeremias* time) to doe whatsoever thing goeth out of our  
owne mouth l. This is the sickenesse of the times, a dis- l Jer.44.17.  
ease which hath spread it selfe into every place. I say as  
Christ did to the accusers of the Adulteresse, Let him  
that is cleere herein, cast the first stone m at the applicati- m Job.8.7.  
on of this point. For albeit I knowe, some haue some  
better care then the multitude, yet I am sure, that the five  
wiser virgins n, slumbered and slepys while the bridgrome  
taried long, as well as the five foolish n, and therefore we n Mat.25.5.  
shall not neede to shifft off this doctrine from our selues  
to others, and to say, *This is good for such or such*, but  
we may say euery one to his owne soule, *It is euene to*  
*whom this belongeth*. Wherefore seeing this is a matter  
which concernes all, I pray you let it be entertained by  
all : Let vs rouze vp our selues, let vs not cry with the  
sluggard, yet a little sleepe, a little slumber o, but let vs o Pro.6.10.  
make hast p with *Danuid*, and let vs bind our selues by p Psal.119.6a.  
a holy vow to cast away this hardned, brutish, presuming  
carelesnesse, as it were a *menstruous cloth*, and to say vn-  
to it, *Get thee hence* q. Otherwise vnlesse we doe euene q Isa.30.32.  
strive against this bewitching cuill out of hand, we shall  
euene cleane be hardened with the *deceitfulnesse of sinnes*, r Hob.5.13.  
we shall freeze upon our dredges r, and mooue the Lord to s Zoph.1.12.  
giue vs ouer with that seafull doome, *He that is filthie*.

e. *Act. 22.11.*

*let him be fithie<sup>r</sup>. And surely if God might please so to blesse my speech, as that you might be moued by it to thinke seriously with your owne soules, how true it is in this, which *Abner* said to *Ioab* when the people fought one against another, namely, that it will be bitternes in the latter ende u, you would then say to me as *David* did to *Abigail*, *Blessed be thy Counsell<sup>x</sup>.* And so hoping that this first obseruation shall not vtterly fall to the ground without fruit, I come to the second, touching the contrary good which is perswaded.*

y. *Isa. 16.17.*z. *Rom. 12.9.*

And this (indeede) is still the remarkable method of the Scripture, first to perswade a desisting from Euill, and then to stire vp to the practise of good. *Cease to doe Euill, learne to doe well<sup>y</sup>.* *Abhorre that which is Euill, cleane to that which is good<sup>z</sup>.* To break off an euill course, and so to stoppe, is but the one halfe of a Christians dutie<sup>x</sup>. To leau one bad fashion, and then to begin another, is but an exchange of sinne, and no repentance.

The 2. part  
with the do-  
ctrine ther<sup>e</sup> of.  
Wheremourning  
& heauiness is  
meant.

a. *2.Cor. 7.10.*A twofold  
mourning.1. Worldly  
mourning.b. *2.Ne. 3.3.*

Now the good commended here vnto vs is set downe by two names, *Mourning* and *Heauiness*. In handling hereof it shall be our first inquirie to know what *Mourning* and what *Heauiness* it is, here ment. As I said of *Sorow*, so I must of *Mourning*, it must necessarily be distinguished, and that by the Apostles direction. There is a *Worldly Mourning*, and there is a *Godly Mourning<sup>a</sup>*. The *Worldly Mourning*, is a grieve and passion of the heart for worldly things, or else for spirituall things in a worldly respect. Both the branches of this worldly sorrow are ordinarie and common. Every naturall man hath these affections to be grieved for losses of goods, of honours, of friends, &c. with paines and anguishes of bodie: Many are affected with these things extraordinarily. Now although these Touches are not simply euill (for it is a wickidnes to be without naturall affections,) yet the aime of S. James is not vnto them: There is another Branch of this *Worldly Sorrow*, the matter whereof is spirituall, but

the

the respects, carnall. Ahab was humbled,<sup>c</sup> Esau wept<sup>d</sup>, Iudas was deeply touched<sup>e</sup>. Here was *Hesitance*, yea and the causes thereof were spirituall. Ahab for his oppression, Iudas for his treachery, Esau for the losse of the blessing: but the respects were not suitable. It was for the danger of Euill, and not for the *Evill* of Euill. Thus a man may be grieved, and yet never be saued. This kind of sorrow may be as a needle to prick and to pierce the heart, and to make way for that true griefe; but it is not properly that which is meant in this place. For this sorrow in it selfe, and in it owne nature, if there be no more in it than I haue said, *causeth death*<sup>f</sup>. Now the other Mourning is a *Godly Mourning*, that is, a Mourning for sinne because it is sinne, a breach of Gods will, and an offence to his Maiestic. This is that very thing whiche S. James perwades, and it is the Mother of true Repentance, quenched of that Repentance whiche (as S. Paul speakeith) is *not to be repented of*. And of this I will endeauour to speake as effectually as I can.

The ground of it is (as I haue said) the dishonour of God by sinne. Now sinne, that it may wound the more deeply, is to be considered of vs three waies. 1. As it is in our selues. 2. As it is in others. 3. As it discouereth it selfe in the Miseries which it brings vpon the Times. Of these three Respects I will treat severally.

1. That our owne sinnes must be mourned for, I suppose we will not denie. Repentance is of absolute necessarie to salvation; (for *Except ye repent, ye shall perish*, saith our Sauiour;) and there can be no repentance without griefe: For, (as we haue heard out of *Paul*) it is *Godly sorrow which causeth repentance to salvation*. Besides, the Scripture hath registred euuen a whole catalogue of Mourners in this kind. Looke into it, you shall there see David fainting<sup>g</sup>, Hezekiah chattering like a crane, Job abhorring himselfe in dust and ashes<sup>i</sup>, Manasseh bumbling himselfe greatly<sup>k</sup>, Ezra upon his knees in heauiness<sup>l</sup>, Daniel

<sup>c</sup> 1.King.21.27.  
<sup>d</sup> Gen.27.38.  
<sup>e</sup> Matth.27.3.

<sup>f</sup> 2.Cor.7.10.  
<sup>g</sup> 2. Godly mour-

ning.  
The matter of  
the mourning  
here perswa-

<sup>1.</sup> Our owne

sinnes.  
Luk.13.3.

<sup>h</sup> Psal.6.6.

<sup>i</sup> Isa.38.14.

<sup>k</sup> Job.42.6.

<sup>l</sup> 2.Crho.33.12.

<sup>m</sup> Ezra.9.5.

abasing

el sorrowfully confessing his sinne, and seeking the Lord by  
 n Dan.9.3.20. prayer with fasting<sup>n</sup>, Ephraim (the whole bodie of a state)  
 o Jere.31.19. smiting upon the thigh<sup>o</sup>, Peter weeping bitterly<sup>p</sup>, the father  
 p Math.26.75. q Mark.9.24. of the possessed child bewayling his unbelieve<sup>q</sup>, Marie  
 r Luk.7.38. Magdalene washing Christ's feete with teares<sup>r</sup>, Paul crying  
 s Rom.7.24. out, O wretched man that I am<sup>s</sup>! Who would not wish  
 t Am.6.7. to be one in this companie. If they mourned, and went to  
 u Isa.61.3. heauen through the vale of Teares, what are we that we  
 should expect a calmer passage? And know we this for a  
 certentie, that the comforts of the Gospel which are  
 treasured vp in Christ, appertaine onely to such: not to  
 them which are at ease in Zion<sup>t</sup>, but to them which mourn  
 in Zion<sup>u</sup>. The spirit of heauines goeth before the garment  
 of gladnes; and there is no Reaping in Joy, without sow-  
 ing in teares<sup>x</sup>.

2. The sinne of others. The next consideration of sinne is, as it is in others;  
 others. For even the sinne of others must be a cause of sorrow to  
 y 1.Sam.15.35. a Christian, Samuel mourned for Saul, Davids eies gushed  
 z Psal.119.136. out with rivers of waters, because men kept not the Law<sup>y</sup>.  
 Ezra rent his clothes, and plukt off the haire of his head  
 and beard, when he heard of the peoples sinne, in mix-  
 z Ezech.9.5. ing the holy seide with the people of the land<sup>z</sup>; The soule of  
 b Ier.13.17. Jeremy wept in secret for the pride of the times<sup>b</sup>; Lot  
 vexed his righteous soule in seeing and hearing the un-  
 c 2.Pet.2.8. lawfull deeds of the Sodonisites<sup>c</sup>; Pauls spirit was stirred  
 d Act.17.16. to see the City of Athens subiect to Idolatrie<sup>d</sup>; Christ  
 e Mark 3.5. mourned for the hardness of mens hearts<sup>e</sup>, and wept for  
 f Luk.19.41. the securitie of Jerusalem<sup>f</sup>; Who can perswade himselfe  
 to carry the like Christian heart, who doth not bring forth  
 the like sorrowing fruite? Two reasons there are why the  
 the sinnes of others should affect our soules: 1. Pitié to  
 God. 2. Pitié to them. First, Pitié to God enforceth it,  
 For what dutifull respect can he carrie to God, who can  
 heare and see God to be dishonoured without any  
 touch? It grieues a friend to heare the disgrace of his  
 friend. The godly are called the Friends of Gods. A poore  
 friend-

g Iam.2.33.  
 Joh.15.15.

friendship it is, if the heart be not affected with a wrong done to his Maisticie. Secondly, Pitié to others requireth it, For whose bowels that hath in him any drame of goodnes, would not yearne within him, whose heart would not melt, to see whole swarmes, and millions of people which will needs be damned? surely there can be no religion, where there wants this compassion. I haue read of Marcellus a Romane, that when as after a long siege, he entred by composition into that rich city of Syracusa, the teares trickled downe his cheeke, to see so famous a city & such a multitude of Inhabitants brought into captiuicte. See, what affections haue dwelt euē in the Heathen, begetting sorrow for the miseries enen of their enemies. A shame for a Christian to behold the daily ruine of a world of soules, number-les troupes to be led as captiues by the prince of darkness, and not to betnone it.

The third consideration of sinne, is, as ic discouereth it selfe in the miseries, which by the justice of God it brings vpon the Times: which thing also must be taken to heart. Thus was David moued, when he saw multitudes swept away with the Pestilence<sup>b</sup>. Jeremie wished h 3. Sam. 24. 17. his head full of water, and his eyes a fountaine of teares, that he might weape day and night for the slaine of the people<sup>i</sup>, and let his book of Lamentations be a testimonie i. Jer. 9. 1. of his griefe for common Miseries. So there was a gene-rall sorrow, when God tooke away that peere-les king Iosiah; Jeremias lamented, singing men and singing wo-men mourned<sup>k</sup>. Nehemiah sare and wept and mourned k 2. Chr. 35. 25. certaine daies, when he heard of the great affliction and reproch of his countrymen, the remainder of the great captiuicte. Ester and her maides fasted, because of Ha-1 Nche. 1. 3. 4. mans conspiracie<sup>m</sup>. It argueth a desperate case when m Est. 4. 16. men are not humbled by Afflictions: Then hast smitten them, but they haue not forsworne thee: thou hast consumed them, but they haue refused to receive correction, saide the Pro-phet

n Ier.5.3.

phet of the forlorne Jewes». Thence cometh that extraordinary note set vpon *Abaz*, not found elsewhere: *In the time of his tribulation did he yet trespass more against the*

o 2. Chr.28.22. *Lord: this is king Abaz.* o This is the man who was not

brought to any humiliation, no nor by Affliction. And al- though a man haue no caute of detraction, in regard of a- ny personall grievance, yet the miseries of others are a sufficient motiue. And therefore it is noted as a savage and bruitish part, that when the *city of Shushan*, was *in perplexitie, the King and Haman sate drinking in the palace* p, and woe is threatened against them which che- rished themselues, but were not sorry for the Affliction

of *Joseph* q. For that cause, *Nehemias*, though he himselfe were well enough, beeing the *Kings butler*, and in speci- all grace with him, yet he professed that he could not

*but be sad*, so long as he heard of the hard estate of his countrymen r: and though *Moses* liued at ease in Pha- raohs court, yet still his mind was vpon the burdens of

the Israelites, and had no rest in himselfe vntill he went to

visit his brethren s: and *Vriah* would not afford himselfe

the ordinarie comfort of his bed, so long as the *Arke of*

*God* was in hazard t. Thus the fruits of sinne, whether

they be personall, or such as lie vpon others, or such as

(because of the common concernement of a state) we are

interested in with others, must be taken notice of to fur- ther that *Holy Heauiness*, which is commended to vs in

this place. Thus I haue opened the doctrine, touching

that *Mourning and Heauiness for sinne*, into which S.

James would haue vs to turne all our accustomed securi- tie. I come now to the vse and application hereof to our

selues.

The Vse.

In the making of which vse & application I will follow this order. 1. I will make it manifest that we haue these causes of *Mourning* which haue beeene handled hitherto. 2. I will lay open the generall defect of this dutie, notwithstanding the urgency of these causes. 3. I will labour

the

the perfwading of that, to doe which we haue so great cause; and yet in the doing wherof we haue beeene so exceeding negligent. These be (as it were) the lines, vnto each of which I must endeouour to giue his proper filling.

First, I must make it good that we haue this treble cause of heauinesse. 1. Our owne sinnes. 2. The sinnes of the Times. 3. The evidences of Gods displeasure against sinne. Touching our owne sinnes, that in the multitude and grievousnes of them, we haue much matter of Heauiness, no man (I suppose) will denie. First for multitude, he that shall heare Davids acknowledgement, that his *sinnes are more in number than the haires of his head*, and <sup>Psal. 43. 1.</sup> *Iobs confession*, that he cannot answer God one of a thousandes, how can he thinke his sinnes are few? And if there <sup>Iob. 9. 3.</sup> be anywhere (as this secure age brings forth many such,) who supposeth the tale of his sinnes to be but small, let him doe but this: Let him in the end of some one day, examine his course upon his bed, and proceed with him selfe from point to point, from his waking in the morning to that houre, calling all (as neare as he possibly can) his thoughts, speaches, actions to a reckning: and then, when he hath found by a survey made, the idle, unprofitable, godles thoughts, which haue beeene as thicke within him, as motes in the aire, the vaine, vicious, blasphemous, graceles speeches which haue fallen from his mouth, the euills which he hath done, the good duties, to God, to himselfe, to others, which he hath left undone, or (at lesh) not so done as he should: wheo (I say) he hath found out all these, and hath (as his dutie is) added this withall, that besides, there are many *secret sinnes*, which he canno see; then let him (like the workman, who by the sight of *Hercules* his foote, gathered the proportion of his whole bodie) thinks, put case he hath liued thirtie, fourtie, or more yeares, what infinite millions of sinnes, he must needs be guilty of, sith the

We haue the  
three Causes of  
Heauiness:

particulars of one day doe amount to so great a summe. This would make euен the stoutest to hang downe his head like a bulrush, and to be (as it were) confounded in himselfe if this were duly thought vpon. It is said of *Cesar*, that when he heard that a certain Knight of Rome, being dead, and whose goods were set to sale, was in debt some thousand of poundes, he wished that the knights bolster might be bought for his vse, thinking, that sure it had some extraordinarie vertue in it, vpon which a man could sleepe who was so much in debt. And surely, if we had but a glimpse of the particular *Debtes*<sup>a</sup>, in which we stand bound to God, we would no lesse wonder at our selues that we can sleep so securely as we doe, beeing liable to so great a reckning, especially hauing so slender an assurance of discharge. And (indeede,) the nor looking into the hinder ende of the wallet, is the cause of all our presuming. We are like swaggerers at a tauerne, who (in their humour) call in for as much as the house can afford, but when the shot commeth, then they storne, and are readie to sweare, it cannot be so much: so we run on still vpon the lash, and never looke on the score, little doe we thinke it to be so great as indeede it is. He amongst vs, who is accusstomed to swearing, though it be but now and then, yet if it were possible for him, to see but how many times he had sworne in the compasse of one yeare, (besides his other sins,) I verely think, that if he were not vtterly giuen ouer, it would make his belly to tremble, to consider it. Howsoever, this let vs be sure of, they are all downe in Gods Registerc, and Job saith, that God sealeth vp ini-  
quities as in a bagg, as rich men do their mony, laying it vp vntill the Audit. Now for the grievousnes of our sins (which is another branch) I will note but one circum-  
stance of many to set it out; and that is, the Riches of the meanes which we haue long enjoyed, for better fruit. Suppose we, that we euен now did heare the Lord cal-

<sup>a</sup> So arc finnes  
called,  
Math.6.12.

b Hab.2.16.

c Psal.56.8.

d Job.14.17.

ling to vs as he did of old to the Iewes, *Come let vs rea-*  
*son togithere*, thinke earnestly what excuse we can make. <sup>c</sup> Isa.2.18.  
 Hath not the Lord beeene patient towards vs? hath he  
 not waited that he might have mercie upon vs? hath he <sup>e</sup> Isa.30.20.  
 not sent vnto vs early and late, *Cast away your transgres-*  
*sions*, why will ye die? Hath not the light of holy directi- <sup>g</sup> Exod.27.20.  
 on long stood vpon a candlestick in the midst of vs? haue  
 we not still heard that voice, *This is the way, walke in it*? <sup>h</sup> Isa.30.21.  
 Now this is a sure thing: by how much the more we  
 know, or may know, by so much the greater is our sinne.  
 If I had not come and spoken vnto them, they had had no  
 sinne, but now haue they no cloke for their sinne; <sup>i</sup> Thus the <sup>i</sup> Joh.15.22.  
 enlargemēt of Gods mercie in blessing vs with the means  
 of holines, is the greatest improuement of our sinne: And  
 so (I hope) I haue cleared this, that we haue the first cause  
 of *Hauyness*, our own sinnes: touching which it is hard to  
 say, which is the greater, the multitude of them, or their  
 qualitie.

The next cause of sorrowe, which must be manifested  
 to be amongst vs, is the sinne of the Times. It was true-  
 ly said that the Devill hath great wrath, knowing that he  
 bath but a shorē time <sup>k</sup>. As his time is abridged, so is his <sup>k</sup> Reu.13.12.  
 malice enlarged; and thence it is, that this old Age of the  
 world, is so fruitfull in most monstrous impieties. All the  
 euills of the precedent ages, are flowne together into  
 this, as into a commonewer. *The filthinesse of the peo-*  
*ple hath filled the land from corner to corner* <sup>l</sup>. Men <sup>l</sup> Ezra.9.11.  
 were wont heretofore, amid their other euills, yet to  
 haue so much honesty, as to seeke to shrowd their sinnes  
 vnder a mantle of secrecy. But now they declare them as  
 Sodom, Atheisme, Blasphemie, Drunkennesse, Whore- <sup>m</sup> Isa.3.9.  
 dome, Oppression, Contempt of religion, men never  
 blush to be commonly noted for such kinds of euills. In-  
 deede nothing (among the multitude) is in more disgrace  
 then this, to be a conscientiable and carefull Christian.  
 Methinkes, considering the full measure of Iniquite, I

Should heare the Lord cry to his Angel, *To thrust in thy scythe and reap, for the time is come to reap, the Harvest of the Earth is ripe*<sup>n</sup>. Woe be to vs if we crie not with Dauid, *It is time for thee Lord to work, for they haue destroyed thy law*<sup>o</sup>.

So much briefly for that, which if my Tongue were as the pen of a swift writer <sup>p</sup>, I were not able to set downe at full, and which if we might reforme with the sacrifice of our best blood; we might thinke it well bestowed. Thus we see the second cause of heauiness is not wanting. We can scarcely put our heads out at doors, or heare one speake, but we shall haue cause to remember it.

The third thing deserving sorrowe, to be handled, are the Evidences (in the times) of Gods displeasure against sinne. The prophet Amos saith, that *there is no euill* (meaning, no euill of punishment) *but the Lord hath done it*<sup>q</sup>; and Jeremie saith, that every such Euill is an affliction for sinne; *Man suffereth for his sinne*<sup>r</sup>: which two places doe euince thus much, that if there haue been amongst vs any common punishments, surely they haue come from the Lord, and that for sinne. Now what common Punishments the Lord hath laied vpon our Times, he must needs be blind which seeth not. A raging, and (as I may tearne it) a man-eating pestilence in the chiefe parts of the kingdome (though we hitherto in these West parts, haue beeene euен miraculously spared: but let vs not presume, if we haue beeene idle lookers on, vpon the visitations of others, the rod will fal the heauier when it comes) vnseasonable seasons, vnheard of inundations, fearefull fires, *the foules of heauen, and the fishes of the sea destroyed*<sup>s</sup>. These things we heare, these things we discouer of at our Tables, and in our meetings as newes, and as the occurences of the Times, but we let them die with the report, and never put them vpon our hearts. What thinke we of the horrible oppression which reigneth, *one man labouring to eate and dounoure another*<sup>t</sup>,

<sup>f</sup> Zeph.2.3.

<sup>t</sup> Gal.5.13.

blood

the

the encensing of Papists, who (like the Cananites to the Israelites) are as a whippe on our sides, or as Thornes in our Eyes<sup>a</sup>, the grosse fatallitie which is growne vpon most <sup>u</sup> Iosu.33.19. hearts; in that (like the Lewes in Christs time) men doe not esceeme nor knowe the thinges which appertaine unto their peace<sup>b</sup>? What thinke we (I say) of these thinges? doe <sup>x</sup> Luk.19.42. they not giue vs cause to say as Moses did to Aaron, when God sent a suddaine pestilence among the people, *There is wrath gone out from the Lord, the plague is begun*<sup>c</sup>? yet verely, Nay we may well expect the accom- <sup>y</sup> Num.16.46. plishment of that which was said of olde, namely, that if we be not reformed by these thinges, the Lord will smite us yet seven times more for our sinnes<sup>d</sup>. Truth is, God <sup>e</sup> Leu.16.34. hath beene and is, very gracious to our dayes (for so is his manner, oft times to call back his anger, and not to stirre up all his wrath <sup>f</sup>), he hath set peace in our borders<sup>g</sup>, <sup>a</sup> Psal.78.38. <sup>b</sup> Psal.147.14. under the gouernment of a Christian King, he hath not remoued our Candlesticke, as he justly might, because of the decay of our first loue<sup>h</sup>, yet even this is also to be <sup>i</sup> Reu.2.4.5. counted a judgement, that the eyes of the most are so holden, that they doe not see Gods mercie, nor knowe how to turne these fauours to a spirituall use, and full is every place of such Fools, (as Salomon speakes of) who have a price in their hands, but have none heart to get wi- <sup>j</sup> dene<sup>k</sup>. And this may serue to let vs see what Evidences <sup>l</sup> Pron.17.16. we haue of the Lords displeasure against sinne, and with- all, to make good the first point, that we haue abundant matter of Heauinesse.

Now let me shew our neglect, & what slender sorrow we haue not <sup>m</sup> sorrowed as we should. these things haue brought forth amongst vs; I will pro- ceed distinctly and in order: and first what little mour- ning there is for personall sinnes: The seat of sorrow is the heart, (*Rent your hearts, saith Ioele*), and that only <sup>n</sup> Ioe.2.13. Knoweth the bitterness of the soule<sup>o</sup>. It is vnpossible that <sup>f</sup> Pron.14.10. I should be priuie to mens secret bewaylings, neither wil I judge any, by the smoothnes of his looke, or the drines

of his checks; for every cloud doth not drop down raine, neither is every mist of sorrow dissolved into teares: Yet there is one thing by which it may be shrewdly suspected that (to speak of the generalitie) men are in very little businesse for their sinnes, and that is, the little reformation which appeares. The mourning heart cannot but be displeased in it selfe, for the Euills which it hath committed: This displeasure will turne the delight in sinne, into a hatred of sinne. This hatred will bring forth that which Paul calleth Care<sup>h</sup>, that is, a pensue and busie studie how to amend: And it cannot be but God would so blesse these motions, (beeing indeed the workings of his owne spirit) as that sinne, beeing quailed in the roote, shall also wither in the leafe, and the loue of holines being planted in the heart, shall shooe out some fruite in the life. I know it is possible, for a deare child of God, bitterly to bewaile sonie speciall corruption, confidently to vow against it, earnestly to beg deliuerance from it, to striue to subdue it with the vtmost might, & yet again & again to be ensnared with it: But, that Wickednes should be sweet in a mans mouth<sup>i</sup>, that he should obey it in the lusts thereof<sup>k</sup>, that he should take thought for it to fulfill it<sup>l</sup>, that he should hate to be reformed<sup>m</sup>, and yet be said, to mourne and be heauy for his sinne, sure I am it is vnpossible. He mourneth not for drunckenes, who riseth early to follow it<sup>n</sup>: He mourneth not for couetousnes, who is plotting and imagining matters of oppression and vnjust getting upon his bed<sup>o</sup>: He mourneth not for swearing, who saith, *With my tongue I will prenadle, what hath any bodie to doe, who is Lord ouer me?* p? and so in other specialties: so that this then is a true conclusion: There is but little amendment of sinne, therefore sure there is but little sorrowe for sinne.

Come we now to the next, what sorrow there is for the sinnes of others. Our scandies in this may well be collected out of the former. For the ground of my sor-

<sup>g</sup> Ezeck.6.9.

<sup>h</sup> 2.Cor.7.11.

<sup>i</sup> Job.20.12.

<sup>k</sup> Rom.6.12.

<sup>l</sup> Rom.13.14.

<sup>m</sup> Psal.50.17.

<sup>n</sup> Isa.5.11.

<sup>o</sup> Micah.2.1.

<sup>p</sup> Psal.13.4.

rowe

now for another sinne, is the sting which I feele of mine  
owne. He therefore which lamenteth not for his owne, can  
hardly be affected for another. But I wil insist vpon a  
more particular Evidencie, which is this; the little care  
that is had for the reformation of others. He which  
mournes for anothers sinne, will endeauour as much as  
in him lieth, to reforme that which is the cause of his  
mourning. I remember the saying of S. James, If a bro-  
ther or sister be naked and destitute of daily foode, and one  
of you say to them, Depart in peace, warme your selues, fill  
your bellies, notwithstanding yee give not those things  
which are needfull, what helpeth it? So if a man say, q. *Iam. 5. 15. 16.*  
Oh I am sorry to see how euill men are, and yet seeke not  
to pull them out of the fire, and to reclaine them from r. *Iude. 23.*  
that eternall euill into which they are falling, to what end  
is that sorrow, or how shall I thinke that it is vnfained?  
And this dutie of seeking to reforme the sinne of others,  
lieth vpon all, though vpon some more then vpon o-  
thers. The Magistrate by his Authoritie, he beareth not  
the sword for naughts, and Nehemiah, when matters f. *Rom. 13. 4.*  
were amisse, speake not so much to the offenders, as to  
the Ruleres. The Minister, by the word: still proouing t. *Neh. 5. 7.*  
if God at any time will give repentence, that men may come  
to amendment. Every private man, by discrete admo- u. *2. Tim. 2. 25.*  
nition (thou shalt plainly rebuke thy neighbour,) or at  
least by pray'r, that God may open their eies, to the y. *13. 11. 17.*  
end they may see their mistery. Now if there be a defect  
in these, the sword of authoritie being let to rust in the  
sheath, and the people not being made to see their trans-  
gressions, and men stopping their mouthes, so that they x. *Leu. 19. 17.*  
never give a word of Admonition to their delinquent  
neighbours, if (I say) there be such a defect in these  
things, how do we mourne, where is our pitie ouer mens  
soules, if we can see men run on to their owne destruc-  
tion, & not stretch out our hands to pull them (as a brand)  
out of the fire? Looke you to it that it be not your fault;

it is the common sicknesse of the Times, happy be you, if you be free from the Infection. I will put you ouer to the *accusing or excusing of your owne Thoughts*, and so come to the next point.

And that is touching our beeing affected with the tokens which we see of Gods wrath against sinne. And surely the very face of things (as they nowe stand) is sufficient to bewray the iron deadnesse of mens hearts in this particular. All things doe euen sauour of an vniversal securitie. Many blowes are giuen, but *the people turne not unto him that smiteth* b. The wofull occurrences of the Times, haue the same working with men which a great stone hath when it falleth into the Waters. Falling in, it maketh a great noise, and stirreth the Water verie much, and one waue begetteth another for a good pretie space, at last the motion groweth weaker and weaker, and the Water returneth againe vnto his former smoothnes. So in this: We heare of diuers scarefull accidents: at the first comming of the newes, we are much moued, and it runneth from man to man, with much swiftnesse; but on a suddaine, when this first addresse is past, the matter dieth away, we are as we were, and the thing it selfe leaveth no impression; and by this meanes is that veredie, which was complained of old, *The Lord calleth unto weeping & mourning, and behold Joy and gladnes, slaying oxen & killing sheep, eating flesh and drinking wine, &c &c.* No humiliation followeth vpon Gods iudgements. But whereas every judgement of God should be as a warning peale to repentance, we be like the smiths dog, who, the harder the anuile is beaten on, lyeth by and sleepes the sounder, so a deeper kind of drowsinesse hath overtaken vs.

Now then that these two points are cleared, the one touching the causes of *Heauiness* which we haue, the other touching our scantnesse in framing our selues to that measure of holy sorrowe which becommeth vs, surely, if we suppose any waight to be in this which is com-

a Rom.2.15.

b Isa.9.13.

c Isa.22.12.13.

men-

tended to vs by S. Iames, I doubt not but I shall easily perswade you in the generall drift of my whole sermon, namely to turne your Laughter into Mourning, and your Joy into heauiness. For the better furtherance whereof let me commend vnto your best consideration these particulars.

First, the speciall respect which the Lord beareth to those whose spirits are full of heauiness, either in all or in any one of the regards which I haue mentioned. *Thus saith the Lord, The heauen is my Throne, and the Earth is my froulestoole, all these things hath my hand made, all these things haue beeene saith the Lord, and to him will I looke, euen to him that is paore and of a contrite spirit, and trembleth at my words*<sup>a</sup>. Consider the place. The seate of the Lord is full of glorie, and from thence he beholdeþ all the Earth, but his more speciall Eye, is to the trembling and bruised soules; the Mourning spirit is vnto him the most pleasing sacrifice <sup>b</sup>. David saith that the Lord <sup>c</sup> Psal.51.17. hath a botile in which he doth put the Teares <sup>d</sup> of the humbled, not one of them falleth to the ground without his Notice. Me thinketh this motiue should not be without effect: for who would not do that which wil draw the eye of the Lords respect toward him. God hath a general prouidence ouer all. *Thou Lord shalt save both man and beast* <sup>e</sup>, but the groning hearts are his chiefeſt treasure. <sup>f</sup> Psal.36.6.

Secondly, that in the times of common Miseries, the <sup>2. Motiue.</sup> Lord maketh ſpeciall prouision for the ſafety and comfort of thoſe which mourne. Excellent for this purpose is that place in Ezekiel <sup>h</sup>, when the ſixte Angels (like men) were come forth againſt Ierusalem, with euerie one a weapon in his hand to deſtroy it, firſt there was a course taken to ſet a marke upon their foreheads which did mourne and crie for all the abominationſ that were done in the midſt thereof. The ſword of vengeance was not drawne forth to the slaughter till particular order was taken for their ſafetie. Lot was in continuall heauiness for the ſinnes of Sodome,

Motiues to  
perswade that  
Mourning and  
Heauiness  
which S. James  
aimeth at.

1. Motiue.

<sup>d</sup> Psal.66.1.2.

<sup>e</sup> Psal.56.8.

<sup>f</sup> Psal.56.8.

<sup>g</sup> Psal.36.6.

<sup>h</sup> Ez.9.2.&c.

I Ocn.19.32.

k Lr.39.6.7.

l Ver.11.12.

m Zeph.3.3.

n Psal.116.15.

o Isa.57.1.  
2. King.22.20.

3. Motive.

p Matth.5.4.

q Mal.88.34.

r Luk.2.10.

s Isa.61.1.&amp;c.

Luk.4.18.

t Luk.1.53.

u Psal.63.5.

x Rom.8.16.

and we see the destroying Angel could doe nothing vntill he was come to the place appointed for his refuge i. You haue heard before of Ieremies mourning: note I pray you the fruite of it in this particular. When Ierusalem was taken by Nebuchadnezzar, and (as the manner is in such surprises) many went to wracke, the Lord so wrought, that when as the king himselfe and his sonnes were not spared k, yet by Nebuchadnezzars owne mouth, speciaall charge was giuen for the preseruation of Jeremy, Take him (laid he to the chiefe steward) looke well to him, doe him no harme, doe unto him euен as he shall say unto thee!.

The poore despiled Prophet whose soule had wept in secret in the dayes of their iollitie, was now specially prouided for, when the Body of the people received the due reward of their deepe securitie. Thus the meeke are hidden in the day of wrath m, and if it doe come to passe that they be swēpt away with common calamities, yet their Death is pretious in Gods sight, n and it shall be their happiness to be taken away from the Earth to come o.

Thirdly, that the Lord hath tied himselfe by a promise to afford to all such a gracious plentie of inward refreshing. Blessed are they that mourne, for they shal be comforted. This is gon out of the lips of the Lord, & he will not alter it q: The Gospel which we preach is truely said to be Tydings of great Joye, and indeed such a joy it is, which the heart of man in this mortality is too little to receive; Now the sweetnes thereof belongs onely to these that mourne. The spirit of the Lord (saith Christ) is upon me: he hath sent me to preach glad tydings: but to whom? To the poore, to bind vp the broken-hearted, to comfort those that mourne, &c<sup>t</sup>. Such as these he will fill with good thinges, their Soules shall be satisfied as with marrow and fatnes<sup>u</sup>: they shall haue the spirit of consolation, a secret Witnesse in their bosoms, that they are the children of God<sup>v</sup>. Woe be to him whom the desire of this blessing

can-

cannot moue.

Fourthly, that albeit the comfort which such haue is + douter,  
but secret, and such as by reason of the hidden-nes there-  
of, maketh many a man to thinke that it is the dullest and  
most perplexed life in the world to be a good Christian,  
yet at the day of judgement it shall be made more appa-  
rant. Now the teates vpon their faces, are as a curtaine,  
before their happiness, that it cannot be seene, but then,  
they shall be wiped away, that, shall be a Day of full Re-  
freshingz, and then shall the Lord say, turning him (as it <sup>y. Re. 21.4.</sup>  
were) to the secure worldlings, which <sup>a</sup> haue lined in plea-  
sures on the earth and in wantonnes <sup>a</sup>. Behold, my seruants <sup>a</sup> Isa. 35.  
shall eate, and you shall be hungry, behold, my seruants shall  
drinke, and yet shall be thirstie, behold, my seruants shall re-  
joyce, and yee shall be ashamed: Behold, my seruants shall  
sing for ioy of heart, and ye shall crye for sorrow of heart, &  
shall houle for vexation of minde<sup>b</sup>.

<sup>b</sup> Isa. 65.13.14.

To draw then to a conclusion. You see a dutie com-  
mended to vs, by the mouth and ministerie of S. James,  
to turne our Careles Laugter into a holy Mourning, &  
our presuming Ioy into a godly Heauines. It is not with-  
out cause that we are periwaded to this exchange. Looke  
we into our selues, our owne sinns muster together before  
our eies in no small troupes, inough to wound the dullest  
heart. Cast we our face to others, we see the world lying  
in wickednes, and Hell even enlarging it selfed, to receive <sup>c</sup> 1. Joh. 5.19.  
it: Examine we the times, many things tell vs plainly,  
that surely God is not well pleased. Consider we againe  
our owne course we must needs yeeld, that we haue bin  
two secure, and that these things haue not so affected vs  
as they shoulde: Thinke we further of the benefite and  
worth of that which we are periwaded to; we shall find  
it attended vpon with a traine of blessings; How shall we  
then denie our obedience to this holy aduise; I pray you  
then, *Let my counsell be acceptable unto you:* You are <sup>e</sup> Dan 4.24.  
here, many Marchants, and much of your trading stands

A particular application to the place where this Sermon was preached: Pil. in nouth.

Vpon exchange. Well is he in his owne opinion who can put away some ill-conditioned ware for a more current commodity. Behold here the best exchāge which you euer made, *Let your Laughter be turned into Mourning, and your Joy into Heauines.* Sure I am, a commodity it is, for which (which all desire) you shall receiue a very quicke and plentifull retурne. Quick it will be, *For yet a very little while, and he that shall come will come and he will not tarry:* and it will be plentifull, for *they which now goe weeping, shall returne with ioy, nay which is more, they shall bring their sheauesh.*

<sup>g</sup> Heb. 10.37.

<sup>h</sup> Psal. 126.6.

## The Ruine of Gods Enemies:

### PREACHED

Vpon the Commemoration-day of the deliverance  
from the Gun-powder Treason.

Judg. 5.31.

So let all thine Enemies perish, O Lord.

The depend-  
ance of this  
verse vpon the  
rest of the  
Chapter.

a Ver. 4. &c.

The generall  
nature of it.



His is the conclusion of that Divine song which *Deborah* and *Barak* sang after that great deliverance which God gave the Israelites from *Iabin* king of Canaan, and after the overthrow of *Sisera* the generall of the field. Now when as in the latter part of this hymne, *Deborah* (who, I suppose was the copiler of it) had after a most eloquent manner, set out the fashio of *Sisera* his fall, by the hands of *Iael*, the wife of *Heber* the *Kenite*, she shutteth vp all with this propheticall conclusion, *So perish all thine enemies, O Lord.* This is the order of the place.

The clause it selfe is a Prophecie: for, albeit it run in the forme of an Imprecation; yet it beeing considered,

what

what *Deborah* was, euen a *Prophetesse*, we must needs b Chap. 4. thinke that the ground of her speach, was the knowledge she had, touching the fature estate & condition of Gods Church, for which cause shee maketh the desire of her soule suitable to the purpose and determination of God. As therefore shee well knew that *Enyill* should *burnt* the enemies of God to destructione, and that the prouidence c *Psal. 148. 11.* of God should attend vpon those which loue him, for their continuall preseruation, so here she testifieth the fulnes of her desire that it may be so; *So let all thine, &c.* but they that loue thee, &c.

It beeing cleere then (as I take it) that this verse came The division of out of the mouth of *Deborah* as a *Prophetesse*, it may be <sup>it.</sup> diuided into two parts. The first sets downe the ruine of Gods enemies, *So let all thine Enemies perish, &c.* The second declareth the prosperitie of Gods friends: *But they that loue thee shall be as the sunne, &c.*

I haue chosen the first part only to handle at this time, the generall doctrine whereof is, *That the Enemies of God shall perish so as Sisera did.* For the opening whereof, two things must be done: first, it must be shewed who be Gods Enemies: secondly, it must be enquired how Sisera perished, and then the ruine of Sisera must be applied to all Gods Enemies.

In one word they be generally called Gods *Enemies*, Who be Gods which are the *Enemies* of Gods Church. Thus the Lord <sup>enemies.</sup> sware that he would haue warre with *Amalek* from generation to generation, because *Amalek* fought with *Israel*, d *Exo. 17. 8. 16.* and Ethan in the *Psalme*, saith, that those which reproached the footesteps of Gods annointed, reproached the Lord e, according as Paul was laid to persecute Christ f, f *A&g. 9. 4. 5.* because he persecuted the Church g: In the same sense, g *1. Cor. 15. 9.* *Saneberib*, is said to haue rayled against the *Holy one of Israel* h, because he rayled against the Church and people h *Isa. 37. 23.* of God in *Israel*. Now the enemies of Gods Church are of two sorts. Some are directly and professedly

vnto Petic, and to the truth and religion of God, and seeke by all meanes how to roote it out and to abolish it. Such were the *Philistims*, the *Amorites*, the *Amalekites*, the *Midianites*, &c. of old, and after that the Babylonians, and other Monarchs, whom Daniel prophesied of: and such at this day are the Turkes to whom euē the verie name of a Christian is abominable. Another sort shrowd themselves vnder a name of the Church and of true Religion, but yet indeed and in truth are enemies to the sinceritie of Religion. And these must also be distinguished, some doe professe a different kind of Religion, and vse another manner of worshipping God then the true Church vseth, such were the Samaritans in auncient times, who after their rent from the Iewes, retained circumcision, boasted of their fathers, and expected the *Messias*<sup>i</sup>, yet were not Gods people<sup>k</sup>, but were deadly enemies to the Iewes<sup>l</sup>. And such nowe are the Papists, who boast that they onely are the Church, but yet vnder this pretense persecute the Church, and are in a continuall opposition thereunto: For which cause their Church beeing typed out by the name of *The great whore*, is said to be drunken with the blood of *Saints and Martyrs*<sup>m</sup>: whereof these latter times haue had and still haue very plentifull experience. These *Enemies* in their malice against Gods Church vse a double course. The one is of open hostilitie: Therfore the Antichristian Church is said to make warre with the *Saints*<sup>n</sup>: And what warres the Romish Church with her assistants hath made, and doth still studie to make against the Protestant Churches in these parts of the World, there is no man, who knoweth any thing, can be ignorant. The other course is of secret practising, which is also twofold. First by seditions, factions, conspiracies, poisonings, and all to bring confusion vpon Kingdoms, that so(if it were possible) they might quench the light of the Gospel, and establish their owne Idolatrie. An evident instance whereof we haue had in the powder-

<sup>i</sup> Ioh.4.12.25.<sup>k</sup> Hof.1.9.<sup>l</sup> Ioh.4.9.<sup>m</sup> Reu.17.6.<sup>n</sup> Reu.13.7.

powder-Treason, a devise, which a man would thinke  
the devill himselfe should be ashamed to farter, and yet  
Papists doe not blush that their Religion should be the  
hatcher of such a hellish enterprise. Secondly, by priuie  
suggestions of their creeping <sup>a</sup> Jesuits and Seminaries, to <sup>b</sup> 2.Tim.3.6.  
corrupt and decease the minds <sup>c</sup> of the vnsould, and to <sup>d</sup> Tit.1.10.  
poison them with their popish druggs. They come from  
the Sea of Rome in amoungst vs, like the sammon and fish  
of that sort into the freshewers to doe their kind, and to  
beget a new spawne and fric of Catholiques. These be  
the Frogs which come out of the mouth of the Dragon <sup>e</sup> q Reu.16.15.  
the little foxes which the Spouse complaineth of, which <sup>f</sup> Can.2.15.  
like their predecessors, compasse sea and land so make one  
of their profession <sup>g</sup>. <sup>f</sup> Matth.23.15.

A second ranke of these Enemies shrouded vnder the  
Name of the Church, are those which profess true Reli-<sup>h</sup> 2.Tim.3.5.  
gion, but yet are aduersaries to the Life and power of Re-  
ligion. Such our Church is pestered with at this day, and  
is euuen darke with them at Egypt with the graffoppers <sup>i</sup> u Exod.10.15.  
These are they which cannot endure the yoke of the Go-  
spel, which will not abide to be ruled by the Word and  
discipline of the church, but resolute to breake these bands  
and to cast those cords from them <sup>j</sup>; Our Sauiour cal- <sup>k</sup> x Psal.1.3.  
leth these his Enemies, who will not that he should raigne  
over them <sup>l</sup>. Such are they also who are aduersaries to <sup>m</sup> Luk.19.37.  
the Word preached, hindring (as much as in them li-  
eth) the passage of it, and seeking (like Elymas) to  
turne away <sup>n</sup> others from it: All seeming-wise, (for <sup>o</sup> Act.13.8.  
the wisdom of the flesh is enemtie against God <sup>p</sup>:) All a Rom.8.7.  
couetous worldlings, (for, the amitie of the world is the  
enemtie of God <sup>q</sup>.) All Epicures and hellie-gods, (for, such b Jam.4.4.  
are Enemies to the Croffe of Christ <sup>r</sup>.) All continuers in <sup>s</sup> c Phil.3.18 19.  
grosse sinnes, (for, God surely will wound the head of his  
Enemies, and the haire pate of him that walketh in his  
sinnes <sup>t</sup>.) These and such like, liue in the Church, and <sup>u</sup> d Psal.68.27.  
professe to know God, but yet are the Enemies of God,  
and

and come within the compasse of this Prophecie;

How Sisera perished.

The second thing to be laboured in, is an enquiry how Sisera perished, that so we may know how the *Enemies of God* shall perish. The ruine of Sisera is made a patterne for the ruine of Gods Enemies. Touching the conspirers against Gods people, the Psalmist prayeth thus, 'Doe thou to them as to Sisera, & as to Iabin at the river of Kishone; And, concerning these Kings of the earth, which by the persuasione of the spirits of Devils (the frogs of Romeb) and themselves against Gods Church, it is prophesied that they shalbe gathered together to a place called Arma-geddon<sup>f</sup>, that is, they shall receive a famous foile, even such an one as Sisera received at the waters of Megiddog.<sup>g</sup>

Wherefore to the end we may understand how Gods *Enemies* shall perish, it is fit to enquire how Sisera did perish. In Sisera his ouerthrow there be to be noted three things.

First, the time; that it was when Sisera was in his greatest height, he was furnished with nine hundred charrets of yron, and by him (vnder his master)

the children of Israel had bin sore vexed twentie yearesh.<sup>h</sup>

Secondly, the meanes; that he was sold into the bands of a woman.<sup>i</sup>

Thirdly, the manner, that it was an irrecouer-

able destruction: All the host of Sisera fell upon the edge of the sword, there was not a man left; Sisera himselfe

sank downe at Iacs feete, and lay there dead.<sup>k</sup>

The children of Israel prevailed against Iabin king of Canaan, un-

till they had destroyed Iabin king of Canaan.<sup>l</sup> So then,

The *Enemies of God*, shall perish as Sisera, that is; in their

greatest iollity, by meanes (in mans opinion) most unlike-

ly, and so, as after their fall received, they shall be past all recouerie.

It will be easie to shew the truth herof by the Scripture.

First they shall perish in their iollity, and in the height of their securitie.

I haue seen the wicked strong, and spreading himselfe like a greene bay-tree, yet he passed away.<sup>n</sup>

When the workers of Iniquitie doe flourish they shall be destroyed for euero.

God will shoore an arrow at them sudden-

ly, and it will hit them in the backe, and they shall not see it cominge.<sup>m</sup>

When the workers of Iniquitie doe flourish they shall be destroyed for euero.

God will shoore an arrow at them sudden-

ly, and it will hit them in the backe, and they shall not see it cominge.<sup>o</sup>

suddenly; When they shall say, Peace and safety, then shall <sup>a</sup> Psal.64.9. come upon them sudden destruction. Secondly, the <sup>b</sup> 1. Thess.5.1. meanes but weak in comparison; Whereupon it is a generall rule, that God bath chosen weake things to confound the mightie things. Even Wormes shall eat King Herod's <sup>c</sup> 1. Cor.1.27. and Grasshoppers, and cankers shall be the Lords great hoste. Thirdly, the ouerthrow shall be irrecoverable, like <sup>d</sup> Act.12.23. the breaking of a potter's pot, in the breaking whereof is not found a sherd, to take fire out of the hearth, or water out of a pitt; like smoke that vanisheþ, like stubble before the wind: Whereupon the ruine of Antichrist's kingdom <sup>e</sup> Psal.83.13. is compared to the casting of a great millstone into the sea, with such violence (saith the holy Ghost) shall the great cities Babylon be cast and shall be found no more. Our <sup>f</sup> Res.18.12. Times haue had two notorious and never to be forgotten exampels of the truth hereof. The one in the Spanish fleete in eighty eight. The ouerthrow of it we cannot be ignorant of, and we haue great cause to remember it. It was like the fall of Sisera. First it was in the Iollitie thereof. The Naue was called Invincible: They had made themselves sure of vs, they had shar'd the pleasant things of the land among them in their owne seeming: They which abode at home, said one to another, as Siseras mother did to her Ladys, Haue they not gorten and di-<sup>g</sup> side the spoile? Secondly, the meanes was but weake in comparison, Our nauie for number and proportion of ships much smaller, our men fewer, our time of preparation much lesse. We may truly say, it was not by our owne sword, neither did our owne armes save vs. They <sup>b</sup> Psal.44.3. fought from heauen, when the flottes in their courses fought against them. Thirdly, it was an utter spoile, <sup>c</sup> Judg.5.3. scarce a ship left to doe any further service. The other example is this of the Powder-Treason: touching which you shall see that the Enemies of God and of his Church engaged in it perished also as Sisera: First in their height of confidence. For (now) among Papists both at home

and abroad, there was a very confident exspectation of some great good to be done for the Catholique cause, and the matter beeing brought even to the push, and that monstrosity of theirs beeing come almost to the Birth, they made full account of their golden day, in which they should bath their hands in the blood of all good Christians, and establish the Idolatrous seruice of their Bredon god. Secondly, by meanes vnlikely: It was not bewraied, nor defeated by any wit or policie of man; but in them was verified that of the Psalme, *Their owne tongues fell vpon them<sup>d</sup>*, their own pen discouered them, and that which the watchfull eie of government did not espy, thicir owne priuie buzzing brought to light. I report no new thing: you know the letter, how it was en-dited, to whom it was sent, & how it was construed. And so was that made good which Salomon said, *Curse not the King &c. that which hath wings shall declare the matteare;*

*c Eccle 10.30.* It was a quill, a piece of a wing, that revealed it. Thirdly it was an vtter fall; their purposes were defeated to their owne confusio[n]: So that we may well take vp that of the Psalmes, *They made a pit and digged it, and fell into the pit that they made; their mischiefe is returned vpon their owne head, and their cruelty fallen vpon their owne pate<sup>e</sup>,* and *Prayseed bee the Lord, which hath not given vs, as a pray unto their teethz.* Thus by plaine Testimonies of Scripture, and by our owne experience, it is prooued vnto vs, that the *Enemies of God and of his Church shall All perish so as Sisera*, in the height of their pride, by meanes (in mans conceipt) improbable, by a course & ruine irrecouerable.

*The 1. vse.*

*b Judg.5.2.*

The first vse of this doctrine, is to stirre vs vp to fill our mouthes with the praises of God, so often as we recount the deliurances which God hath vouchsafed to his Church, especially those which in our owne times we haue had experiance of. This vse did Deborah make of the victorie against Sisera <sup>b</sup>: Moses of the ouerthrowe of Pharaob,

Pharaoh, and the deliuerance out of Egypt: Many be <sup>i. Exodus.1.</sup> the Psalmes which were penned vpon such occasions. It is the chiefe thing which God exspecteth of vs, *Call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me* <sup>k. Psal.50.15.</sup>. The spirit of God notably describeth <sup>k. Psal.50.15.</sup> the ioy of the Church for the ruine of the kingdome of Antichrist, *Hallelu-iah, saluation, and glorie, and honour,* <sup>l. Rev.19.1, &c.</sup> *and power be to the Lord our God, &c.* <sup>l. Rev.19.1, &c.</sup>, and the seruants <sup>l. Rev.19.1, &c.</sup> of God are incited and encouraged so to doe. *O heauen reioyce of her, and ye holy Apostles and Prophets, for God hath giuen you iudgement on her* <sup>m. And albeit we may in Rev.19.10.</sup>. And albeit we may in Rev.19.10. haue cause of piry when we thinke vpon their soules, yet so farre forth as the Ruine of the enemies of God, makes for the churches good, we ought to reioyce in their ouer-thowre. *The Righteous (saith Dauid) shall reioyce when he seeth the vengeance* <sup>n. Psal.53.10.</sup>; *and, Blessed shall he be (saide this* <sup>n. Psal.53.10.</sup> people touching Babylon, which had held them in long captiuitie) *that taketh and dasheth thy children against the stones* <sup>o. Psal.137.9.</sup>. No nation hath more cause to perorme this dutie then we: It were long to rehearse euerie particular; Truely may it be said of the Church of England, as Iacob said of Ioseph in his will, *The archers haue grieved her, and shot against her, and hated her, but her bowe hath abode strong, the hands of her armes haue beene strengthened by the hands of the mighty God of Iacob* <sup>p. Gen.49.23.24.</sup>, and she <sup>p. Gen.49.23.24.</sup> may say as the Church of Israel, *They haue oftentimes afflieted me from my youth vp, but they could not preuaile against me* <sup>q. Psal.129.5.</sup>. Neither was any deliuerance giuen vs by <sup>q. Psal.129.5.</sup> <sup>2. &c.</sup> God, more notorious then was this, from that bloody Massaker intended against the whole state by an vnheard of kind of execution, vpon the Kings Maiellie, his dearest Queene, their Princely sonne (our Hope for hereafter) the honourable councellours, the noble Lords and Barons, the Reuerend Bishops, the graue Sages and Judges of the Land, besides many worthie gentlemen and commoners of the Realme; no storie, whether barbarous

or Christian maketh mention of any the like brutish, hellish crueltie. That which (in my opinion) throughout the storie of the Scripture commeth neerest vnto it, is that plot of Haman, for the utter rooting out of the people of the Iewes. For the better quickning of vs vnto thankefullnesse, I will a little insist vpon it, and shew you first, how these two conspiracies, (that of Haman and his adherents, and this of the Papists combined in the Powder-reason) doe agree: and then secondly, wherein, this latter doth in sauage crueltie farre exceede that: and so by consequence how our deliverance is farre more admirable then was that of the Iewes, though that were also very famous: First touching the agreement betwixt the two plots and the deliuernances from both, marke it thus. The Iewes Enemies, were their Enemies for Gods sake: These ours for Religions sake. These had set downe a certaine day in which (as it were) in an instant to doe their villanie. Ours, had resolued vpon a day also, yea euен vpon a very point of time, in which to accomplish their devillish enterprise. These had disposed the manner of the Iewes destruction by a Lot, every conspirator was appointed his particular seruice. Ours had allotted every one his taske, some to prouide at home, some to negotiate abroad in other countries, some to make tumults in the citie, others to raise rebellion in the countrey: Nay scarce a Papist of any intelligence in the land, (as may easily be gathered by their generall confidence at that time) but he was employed at the least thus farre forth, to pray for the good successse of the Catholiques, there beeing then some speciaill seruice in hand for their common Benefit. These which sought mischiefe against the Iewes had the warrant of a king, for that which they did: Ours, the allowance of him, that taketh vpon him to be aboue kings, the Man of Royme, euен his Holines his vnholie dispensations. Indeede a thing devised in Hell, might soone passe with

Seene.

seen and alured, at Rome. Well, in fine, these aduersaries were sodenly defeated; ours, in a moment disappointed, evn when their monstros concepcion was at the very point of deliuernce. They were slaine the same day in which they thought to haue murthered: these perished then when they promised to themselues an eternall victorie. Thus farre we haue seene, Enemies alike, daunger alike, a deliuernce in some circumstances not vnlke: Now marke, how in soone other things againe, this of ours farre exceeds. These enemies to the Iewes were of another Nation: these Popish conspiratours were our owne countrimen. The Iewes whome they sought to destroy were their vnder-lings, captives, and such as liued in their land but by courtesy: Those whome these Romish Leaguers sought to murther, were their lawfull governours, to whom both by Religion and Nature they did owe obedience. Oh inhumanitie, oh Poperie, be these thy fruits! If this be religion let hell be made heauen, and let the depth of villanie, be the height of pietie. The plotters against the Iewes were heathen men, Pagans, Infidels, *Haman* himselfe an Amalekite, a sworne enemie to Gods truth. These, in name Christians and Catholiques of Rome, members of that church, out of which (if we will beleue them) there is no Holiness. Well might *Nero* be a Saint, if this were holines. I may well say of them, as *Jacob* did of the fact of Simeon and Leui; *Cursed be their wrath, for it was fierce, and their rage for it was cruell*. To proceede yet: These ill-r Gen49.7. wishers to the Iewes, albeit they meant nothing but mischiefe, yet they caried not their purpose so closely but that it was knowne, and the poore Iewes had warning, if not to escape death, yet to auoid the miserie which might happen to their soules by a sodaine death: These (whome we speake of) intended such a slaughter, which beeing but a blast might haue brought many to their reckning before god, before they had thought vpon their account.

Neuer any rage so great among men called Christians, but although the blood was shed, yet there was leaue giuen to the soule to prepare it selfe for the Lord. But Popery must be like it selfe, it hath euer beene a butcherie of soules. How true is the saying of Salomon: *The mercies of the wicked are cruell*. This is Romish mercie, to say men be Heretiques, and yet to send them away quick without any moment of time to repent them. If this be their mercy, what thinke you may their crueltie be? Hang downe your heads you Papists, and shame, you pretensed Catholikes, neuer looke for figneaues to couer the nakednes of your *Italian* mother: though she be washed with nitre, and much sope, yet this Iniquitie is so marked before God, & so hatefull in the sight of all indifferent men, that the reproach thereof can neuer be done away. There is yet one very effectuall circumstance to note out the exceeding greatnessse of our deliverance aboue this of the Iewes: God gaue deliverance to these Iewes in a time when they were humbled by captiuitie, and had also cast downe themselues by fasting and prayer, for the auoing of that which was comming towards them. I confesse here was mercie, but this of ours farre exceeds. For the Lord wrought this for vs in a time, when we were (as we yet are) puffed vp by the continuance of prosperitie, and euен lulled asleepe in the depth of securitie, our great sinnes crying loud in his ears for vengeance, and euен vrging his iustice to make vs a by-word and an astonishment to the world, by some extraordinarie iudgement. So that in this we haue a greater euidence of Gods mercie, that when so many foule enormities, especially the long contempt of the Gospell, did euен fight against vs, yet he wrought so for vs, as to deliuer vs out of the very iawes of destruction. Now all these things beeing duly considered, I may truly say of this fist of Nouember, as was said of the night in which the Israelites went out of Egypt; *It is a Day to be kept holy*

*f Pro. 12. 10.*

*t Ier. 2. 22.*

bely to the Lord, it is that day of the Lord, which all the  
children of England must keepe throughout their genera-  
tions<sup>a</sup>. And although Papists, for the hiding of their <sup>a</sup> Exod.12.42.  
owne shame may wish of this day, as Job did in his a-  
gonie of his birth-day *that it may not be ioyned to the*  
*dayes of the yearex*, yet let vs euer make conscience, ac- <sup>x</sup> Iob.3.6.  
cording to the most religious appointment of the Law,  
*to keepe it in his season from yeare to yearey*, as an eternall <sup>y</sup> Exod.13.10.  
nall president of Gods care for his Church, and as a ne-  
uer dying testimonie of the hideous cruelty of blood-  
thirsty Catholiques. And I would I could speake any  
thing that might be effectuall to quicken the com-  
mon and vniuersall dulnesse of our spirits, whome  
these great and vnspeakable kindnesses of God, to vs, to  
our State, our gouernours, our wiues and families doe  
very meanly affect. I remember what Ioab said to Dauid,  
when he shewed so little cheerfulnes, after the victorie  
against Absalom, *I perceue (said Ioab) that if Absalom had*  
*lived, and we all had died this day, that then it would haue*  
*pleased thee well*<sup>z</sup>. It may be so thought of many, that if <sup>z</sup> 2 Sam.19.6.  
all good people had beeene swallowed vp in that gulfe,  
and none but Atheists and Papists left aliue, it would  
haue giuen them more contentment. If we can not shew  
our selues to reioyce in the goodness of God vnto his  
Church, surely we shall never see the *Felicite of his cho-*  
*sen*<sup>a</sup>.

<sup>a</sup> Psal.106.5.

Secondly, this Doctrine is full of comfort to all true Christians. For here we haue an absolute assurance of the irrecoverable foile which shalbe given to all the enemies of Gods Church. They shall perish like Sisera: *They that*  
*hate Sion shall be all ashamed and turned backward*<sup>b</sup>. God <sup>b</sup> Psal.139.5  
*will arise and his enemies shalbe scattered, they that hate*  
*him shall flee before him*<sup>c</sup>. The Lord hath said this, and he <sup>c</sup> Psal.68.1.  
will performe it. Especially this is to be applied as a com-  
fort to all that feare God, in respect of the continuall  
working and tempering of the Popish cruelties: they are con-  
tinually

tinually plotting and devising treasons, mutinies, murthers: They brag in their talke, and swords are in their lips<sup>d</sup>, they imagine deceifull words against the quiete of the Lande, they incourage themselves in a wicked purpose, and commune together to lay snares priuily<sup>e</sup>. But the word of God shall be true: They conceiue mischiefe, but shall bring forth a lie. Happely the Lord may here and there execute some personall vengeance vpon some by them; Happely they may encrease in corners, and draw disciples after them<sup>f</sup>, it beeing iust with God, so to punish the contempt of the Gospel in this land, and to send them strong delusions to belieue lies, who will not receiue the loue i. 2.The.3.10.11. of the truth that they might be sauied: but certainly their maine purpose for the confusione of protestant kingdome which they aime at, and the publike reestablishment of Idolatrie which they gape for, I am fully perswaded that they shall never accomplish, but still their pollicies and enterprises shall turne backe vpon them to their owne confusione. For doubtles the time now farr approacheth in which we shall see the verifying of that prophecie, which speaking of the ruine of Antichristis kingdome, as of a thing alreadie done, crieth out, *It is fallen, It is fallen, Babylon the great citie &c*, the limmes thereof shall fight with the the Lambe, but the Lambe shall consume them!.

k Reu.14.8.

l Reu.17.14.

The 3. vsc.

m Reu.18.4.

Thirdly, here is matter of Aduertisement to vs all to beware of ioyning our seues with these Enemies of God and of his Church either in likenesse of opinion, or pliablenes of affection, or aptnes to pitie them and to think tolerably of them, or in familiaritie of conuersation. We are commanded to *Go out of Babylon, that we be not partaker of her sinnes, and so receive of her plagues*: We ought rather euery man for his part to helpe forward that judgement which God hath prepared for them: Magistrates by punishing, Ministers by confuting their errors, priuate mea by discouering them: which is the effect

fect of the charge touching Babylon, Reward her as  
shee hath rewarded you, and giue her double according to  
her workers<sup>n</sup>, and, Put your selues in array against Babel <sup>a</sup> Rev.18.6.  
round about, all ye that bend the bow, Shoote at her, spare  
no arrowes for shee hath sinned against the Lord<sup>b</sup>: Further- o Ier.30.14.  
more, this we are also to be admonished, not to think it  
inough, if in shew and outward profession, we cleave  
to Gods Church, vntesse also we respect and follow these  
things which may aduance Gods glorie and edifie his  
Church, For this is a sute thing, that albeit the professed  
enemies of our Church, because of the promise of God,  
shall noe preuaile in regard of an vniuersall ruine to the  
Church and State, yet if we be (as to many are) adver-  
saries to the sincerteitie of religion, aduersaries to the pre-  
aching of the word, contemners of the ordinances of  
God, worldlings, belly<sup>c</sup> Gods p<sup>d</sup>, lovers of pleasure, more  
then louers of God<sup>e</sup>, Walkers after our owne lusts<sup>f</sup>, deriding  
the power of goddiness<sup>g</sup> in our liues, the force of this curle  
touching the Ruine of Gods enemies shall light vpon vs;  
neither shall it serue our turne in the day of Christ to say,  
we were no Papists: For albeit we haue Lord, Lord<sup>h</sup>, and <sup>i</sup> Matth.7.22.  
the Temple of the Lord<sup>j</sup>, in our mouthes, yet if we haue u <sup>k</sup> Ier.7.4.  
to be reformed<sup>l</sup>; and walke stubbornely against God<sup>m</sup>, x Psal.50.17.  
The Lord will not be mercifull unto vs, but the wrath of y Luk.26.25.  
the Lord and his iealousie shall smoke against vs, and he will  
put our oþy name from under heauen<sup>n</sup>. <sup>z</sup> Deut.39.20.

<sup>p</sup> Phil 3.19.<sup>q</sup> 2.Tim.3.4.<sup>r</sup> 2.Pet.3.3.<sup>s</sup> 2.Tim.3.5.

F I The



## The Worldlings Downefall.

Psal. 49.12.

*But Man shall not continue in honour: he is like  
the Beasts that die.*

The generall  
nature of this  
place of Scrip-  
ture.

<sup>a</sup> Dan. 5.1. &c.



Know not wherto better to compare this Text then to the Writing vpon the Wall, in the midst of the king of Babel his roiall feast. When the king was in the height of his banquet, drinking wine (as the story speakes) before a thousand, suddenly he saw the fingers of a mans hand ouer against the Candlesticke vpon the playster of the Wall. It cooled him presently, his Countenance was changed, his thoughts troubled him, the ioynts of his loynes were loosed, and his knees smote one agaist the other. Of the same nature is this Text. It seemeth to me to be (as it were) a Counter-buffe or Crosseblow, to the plots, and endevours of carnall and worldly-wise men, for the setting of their outward estate here in this life. In the sixt and eleuenth verses of this Psalme, we may see them in their prime, bestirring themselues exceedingly, trusting in their goods, boasting themselves in the multitude of their Riches, and (like the rich man in the Gospel) pulling downe their barnes, and building greater<sup>b</sup>, imagining that their habitation shall continue ever, and calling their lands by their names, that they may preserue their memorie from Obliusion. But now marke the Writing vpon the Wall: *Yet man shall not continue in honour, he is like the beasts that die.* This is as a sodaine qualme ouer the stomake, as the sentence of death,

<sup>b</sup> Luk. 12.18.

as an vnexpected gust amidst a great calme, and it doth  
viterly distast all the former supposed felicitie. Thus  
much (briefly) to give a generall insight into this place  
of Scripture.

For order in handling it, take it thus. Here is a twofold <sup>The diuision</sup> chwarting or crossing of the purposes of the vngodly worldling. The first is this; He shall not be that which he euer wished to be: *He shall not continue in honour*: The other is this; He shall be that which he never desired to be: *He shall be like the beasts that die*. He shall misse of that which he sought for, and he shall haue that which he looked not for. Of these two severally,

The first part is, that *Man shall not continue in honour*. <sup>The 1. Part.</sup> In which clause there is no word very ambiguous. It may happely be demanded, whether the word (*Man*) is of so large an extent, as that thereby is meant every particular Man: whereto is answered that the word must be restrained only to such a Man, as is in this Psalm described, who *trusts in his Goods, and boasts himselfe in the multitude of his Riches, and supposeith his Habitation shall continue ever, &c.* The word in the Hebrewe Text is, *Adam*: a name giuen to our first Father, but fitting to vs all, in regard that our making is of *Earth*: yet best agreeing to him, who as he is Earth by creation, so is Earth also in affection, *minding onely earthly things*, as speaketh Paul <sup>c Gen. 3.19.</sup> And such an one indeede, is here intended. Touching the word (*Honour*), it is well knowne what it meaneth. And yet (in the ignorance of some) it may happen to be too much restrained. Therefore by it we must conceiuē generally any eminent estate, or such condition which either for wealth, office, blood, or any outward part, is of regard and esteemme amongst men: It is well translated by some (*shining*): so that it signifieth any such condition, which <sup>d Phil. 3.19.</sup> doth (as it were) glitter in mens eyes, which the world approoueth of, for worldly respects. Now the word (*Continue*) implieth a possibilitie of beeing <sup>Splendore.</sup> in *Honour*:

because no man can be said not to continue in honour but  
only he which hath formerly beene in Honour. So that  
now this first clause occasioneth me to discourse vpon  
two points : One, that a carnall man, a man that hath no  
taste of any goodnes, may possibly thriue and prosper  
and grow great here on Earth. The other, that the Pro-  
speritie of such an one hath no perpetuitie.

The 1. Do-  
&rine.

c Psal. 10.5.

f Psal. 73.

g Ver. 3.

h Ier. 12.1.

i Job 21.7.8.  
9.10.

Touching the first of these, we haue prooef enough for  
it out of the Scriptures. Dauid describing a notorious  
Wicked man, yet saith of him, that *bis wayes alwaies pro-  
sper e*, and that (as it is well translated out of the Hebrew)  
they *are fenced in*, as though he were ordinarily *out of*  
the reach of common miseries. And the same Dauid re-  
cords in another Psalme f, how much it troubled him and  
what a temptation it was vnto him to see the flourishing e-  
state of the vngodly: *I fretted (saith he) at the foolish, when  
I sawe the prosperitie of the wicked s.* The very same thing  
also so perplexed the Prophet Ieremie, that he was bold  
euen to reason the case with God, how it could stand  
with his iustice so to suffer it. *Wherfore doth the way of  
the Wicked prosper, and why are they all in wealth that re-  
belliously transgresse?* The point is excellently described by  
Ilob, *The Wicked live and waxe old, and grove in wealth:  
their seede is established in their sight with them, and their  
generation before their Eyes, their houses are peaceable  
without Feare, and the rod of God is not upon them, their  
bullocke gendreth, and fayleth not; their cowe calveth and  
casteth not her calfe, &c.* The Scripture also giueth more  
light to this doctrine by examples, proouing thus much  
vnto vs, that euen the children of God, such as feare him  
and make confluence of their waies, come often farre be-  
hind the wicked in outward prosperitie: *Isaac the sonne  
of promise is caried to the slaughter, when Isemael the  
sonne of the Bondwoman sitteth quietly at home. Jacob  
the loued, is put forth to keepe sheepe, and Esau the ha-  
ated, goes on hunting.* If you looke for Iosrph you shall  
 finde

finde him in prison <sup>k</sup>, for Daniel, you shall see him in the <sup>Gen.39.10.</sup>  
den<sup>l</sup>, for Jeremie, he is making booke<sup>s</sup> of *Lamentations* <sup>i</sup> Dan.6.16.  
and wishing his head were full of waters, and his Eies a  
fountaine of teares<sup>m</sup>, to expresse his griesse, when the vn- <sup>m</sup> Ier.9.1.  
godly streich themselves upon their beds, and eate the  
Lambs of the flocke, and the calves out of the folde, and  
sing to the sound of the viole, and drinke wine in boules, and  
put farre away the euill day<sup>n</sup>. Now the reason why the <sup>n</sup> Am.6.3-4.5.6.  
Lord taketh, this (as may seeme) a strange course, is this.  
First that his children, for their sinnes, in this life may  
not goe altogether unchastised, and by chastrisement  
may be brought to the greater measure of humilitie; and  
that the profane, having at least some shew of some good  
things, may not goe altogether unrewarded, and so may  
the sooner fill vp the measure of iniquitie. Secondly,  
that it may appeare to be but a slander, which the deuill  
imputed to Job, and in him, to all that are the Lords,  
that they serue God for rewards<sup>o</sup>. For when they euen <sup>o</sup> Job.1.9.in the midst of the crosse, shall continue in their innocen-  
cie, it will then be manifest, that it is conscience and not  
reward which keeps them in obedience. Thirdly, the  
Lord taketh this course, as to take away all colour of ex-  
cuse from the vngodly, so to assure vs, that he doth not,  
(as it were) make his books of account cleare in this life,  
but reserveth the full and finall account, vntill the last  
day of reckning, in which euery thing shall be recom-  
pensed to the full, whether it be good or euill. Thus we  
see the truth of this point and the reasons of it; namely  
that a carnall man may haue a fulbmeasure of outward  
prosperitie.

The vse of this doctrine is very excellent. It setteth The Vt:  
to shew the vanitie of a conceipt, which is crept into the  
hearts of a great many, and which so strongly possessest  
them, that it maketh them to contemne all religious in-  
struction, and neglect all reformation whatsoever: And  
it is this, There is many an one (and let every man looke

into his own heart to see whether he be not the man who beeing in his conscience guiltie of many sinnes which by the ministerie of the word are publikely reprooued, as, of ignorance, contempt of the Word, and Sacraments, scorning of Religion, neglect of the worship of God, Sabaoth-breaking, Swearing, Wantonnes, Oppression, and such like, yet blesseth himselfe in his heart, and sets light by the threatnings of Gods vengeance; because for all his hardned course of sinning against God, God seeineth to blesse him, and to prosper him in all things: And therefore he doth often thus commune with his owne soule: I doe indeede heare the Preacher speake much agaist me, and I confess my selfe to be euen such an one as he nameth: he telles often of the wrath and displeasure of God against such courses, and how the Lord is an auenger of all such things. But yet still (God I him thanks) here I live and haue health and quietnes: my heart is at peace, my field beareth as good a Crop, my cattell bring as great increase, my busines hath as good successe, my selfe carry as good credit and opinion with the world, as the holiest of them all. Now if God were so offended with my carriage as the Preacher would enforce, how could it be that he beeing the gifer of these things, woulde bestow them upon me? Is it likely that I should thus enjoy them, if my conuersation were not pleasing in his sight? Would he thus fauour me, unlesse he did loue me? Surely no: And therefore here is my resolution, they shall all talke and preach, and reprooue while they will, I will continue one manner of man, seeing I see the blessing of God upon me so apparantly. These be the very thoughts of carnall men, who strengthen their hands to euill, because of outward prosperitie. Now the doctrine taught is very effectuall to shew the idlenes of this fancie. David here speaking of a mere worldling, denieth not but he may be in Honour. So that a man may outwardly prosper, & yet still be hauisfull & abominable before God. Esau was a man hated of God, yet the f-

nes of the earth : was his portion as well as holy Iacob's, <sup>Genes.35.</sup>  
 And when Abrähā intreated god on the behalf of Iſmael, although the Lord wold not yeeld in regard of tying the promised seede to his genetation; yet for outward things he promised to make him fruitfull and to multiply him exceedingly <sup>1.</sup> The Scripture speaketh of some, which haue <sup>2. Gen.17.16.</sup>  
*their portion in this life* <sup>3.</sup>, and yet haue no part in heaven: <sup>4. Pgl.17.14.</sup>  
 such an one was the rich glutton, of whom the Text saith, that *in his life time he received pleasure* <sup>5.</sup>, and was <sup>6. Luk.16.15.</sup> therefore tormented afterwards. So that it is but a fonde course for any man to promise peace to his owne soule because of outward things. For, (as Salomon saith) *the same condition is to the just and to the wicked, to him that sweareth, and to him that feareth an oath*<sup>7.</sup>. Let not then <sup>8. Eccle.9.2.</sup> any man, beeing by the powerfull applying of the word convicted of sinne, hearten himselfe to continue in it because of Gods forbearance, imagining, because God holdeth his peace, that he is such an one as himselfe is; but rather let him feare, least the Lord doe but saffe him vp against the day of slaughter, suffering him to run on, till he haue filled vp the full measure of Iniquitie, that he may then receiue the full measure of destruction. And so much for the first doctrine.

The second doctrine of the first clause is, that the pro-  
 spertie of the wicked is not perpetuall (*But, he shall not* <sup>9. The 2. Do-  
 ctingre.</sup> *contine in honour.*) This (*But*) is that which krosseth the hopes of all Worldlings, & nippeth their exspectations in the head. Many the like *Buts* we finde in holy Scripture.

*The bread of deceipt is swaete,* (saith the wise man,) *But* <sup>10. Prou.28.17.</sup> *the throte is filled with granelly.* *Reioyce, O young man in y* <sup>11. Eccle.11.9.</sup> *thy yonth, and let thy heart cheare thee in the dayes of thy yonth, and walke in the wayes of thy heart, and in the sight of thine Eyes:* *But knowe, that for all these things God will bring thee to iudgement.* <sup>12.</sup> *These things hast thou done* <sup>13.</sup> *and I held my Tongue, therefore thou thoughtest, that I  
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So the Rich man in the Gospel was met withall: He promised to his soule great matters, But God said vnto him, O foole this night they shall fetch thy soule from thee <sup>c</sup>.

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d Job.21.20.

*his eies see the destruction* <sup>d</sup>. And to effect this, the Lord hath set euен an host of enemies against all worldly things. The rich in mony is in daunger of Theues, he which abounds in household stufte is in hazard of fire: The rust layeth siege to thy gold, and the moth to thy garment. Thy great heards of cattell may be swept away with rottennes: At sea Pirates may spoile thee: In thy husbandrie, blasting may yndoe thee. All these and many more

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The Lord can make him whea he ſeecheth much, to bring  
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b 2.Tim.3.8.9.

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sawen under the sunne, A man , to whom God hath giuen riches, and treasures, and honour, and he wanteth nothing for his soule of all that it desireth , but God giveth him no power to eate thereof, but a strange man shall eate it up vpon

<sup>b</sup> Eccle.6.1.  
<sup>c</sup> Ver.10.

<sup>d</sup> Luk.12.20.

It is that which in this Psalme <sup>e</sup> is called, leauing riches for others: and wherewith the Lord twitted the Rich man, whose shall these things be which thou hast provided? p. Thus the Lord when he is so pleased can and doth take away prosperitie from the Wicked. Now put case it continue in full measure with him so long as he continueth; yet at last the Lord taketh him from it. So he tooke the Rich man from his wealth <sup>q</sup>, Human from his honour <sup>r</sup>, Belshazzar from his Empire <sup>s</sup>, Nabal from his abundance <sup>t</sup>, Herod from his state <sup>u</sup>, the Glutton from his belly <sup>v</sup>. cheare <sup>w</sup>. Indeede (saith Dauid) I haue seene the wicked strong, and spreading himselfe like a greene Baytree, yet he passed away, and loe he was gone, I sought him bus he could not be founde <sup>y</sup>: And Zophur in Job, The rejoycing of the Wicked is short, and the joy of the Hypocrites is but a moment. Though his excellency mounte up to the heauens, and his head reach unto the clouds, yet he shall perish for ever like his dung, so that they which haue seone him shall say, Wher is he? He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night, so that the Eye which had seone him shall doe so no

<sup>q</sup> Luk.12.20.

<sup>r</sup> Est 7.10.

<sup>s</sup> Dan.5.30.

<sup>t</sup> 1.Sam 25.38.

<sup>u</sup> Act.12.23.

<sup>v</sup> Luk.16.22.

<sup>y</sup> Psal.37.35.

<sup>x</sup> Tob.3a.5.6.7.

<sup>89.</sup>

<sup>a</sup> Tob.10.19.

The 1. Vsc.

<sup>b</sup> Psal.62.10.

<sup>c</sup> Prom.33.5.

<sup>d</sup> 1.Tim.6.17.

more <sup>z</sup>. This is the portion of the Wicked man, and the heritage that he shall haue from God for his works <sup>a</sup>.

The vse of this doctrine is twofold. The first is taught by Dauid, thus, Be not vaue, of riches increase , for not your heart shal grow. It is further vrged by Salomon: Will thou cast thine eyes vpon that which is nothing? for riches taketh her to her wings as an Egle and flieth into the Heauen. The Apostle Paul also , preesseth the same point: Charge them that are rich in this world , that they trust not in uncerayne riches; It is but folly for a man to trust to that of which there is no assurance. All is but like to

Jonas

**Jonas his Gourd**, which came vp in a night, and withered  
in a night: Rather we should labour for that which is full <sup>Isa. 5.10.</sup>  
things, whereof being once possessed, we can never suff <sup>Luk. 16.19.</sup>  
be deprived. which willies also that will do them to buy

The second vse is taught in this Psalme: Be not afraid, Thos. vii.  
let it never disquiet thee, when one is made rich, and when  
the glorie of his house is encreased; for he shall take no  
thing away when he dieth. More at large in another <sup>Ver. 16.17.</sup>  
Psalme. First nor thy selfe because of the wicked man, nei-  
ther be envious for the evill doers, for they shall soone be  
cut downe as the grasse, and shall wither like the greene  
herbe. And afterwards: Yet a little while, and the wicked  
shall not appear, and thou shalt take up his place, and  
he shall not be found, his day is comming, &c. So that the <sup>b</sup> Psal. 37. 1. 2.  
vse is, to teach vs to possess our soules with patience  
notwithstanding the gallantries and iellities of the un-  
godly: for he hath but his time, like a great Thistle which  
starts vp in the Summer, and at the comming of Winter  
is hidden in the Earth; or, a counter, which now by the  
Merchant is put for an hundred pounds, and mony is  
thowne into the bag, and is no better then those which  
stode but for an halfe-penie. Thus much for the first  
Crosse: *The earthly man shall not bee that which he wylled  
to be.*

Now followeth the second: *He shall be that he never  
looked to be. He is like the beasts that die.* This cause is to  
be applied, chiefly to the end and death of the earthly  
man; in which, he shall be like the beasts that die: or, as it  
is more properly, *He shall be like the beasts dying of the  
moraine;* and so become cation and are good for no  
thing. Now for the opening hereof, we are to understand  
that the earthly minded man is in his death like vnto  
Beasts so dying, in fourt things especially. The first is,  
that he dieth unwillingly. So it is with the Beasts. It is in  
the nature of every thing to desire the preservation of it  
selfe, and to abhorre the contrarie. Hereupon in the un-

The 3. De-  
crine and the  
3. part of the  
Text.

i Recoribus  
morticinis.  
Tremet.

reasonable creature there is a kind of strugling & reluctation, and wrastling with death, so that it doth not but by violence yeeld thereunto. Even so is it with the ungodly which mindeth only earthly things. His death (I know) may be peaceable in shew (the naturall strength beeing wasted and abated by some long sicknes) and in speech, he may pretend a willingnes to depart: but it is vnpossible that it should be with fulnes of inward cosent.

k Job.27.8.

I Prou.11.7.

m Phil.1.23.

o 2.Tim.4.6.

p Job.18.14.

q written  
and in Luke.  
12.36.

r Psa.116.15.

s 1.Cox.6.19.

*For what hope hath the hypocrite, when he hath heaped up riches, if God take away his soule,* saith the Scripture; And, *when a wicked man dieth, his hope perisheth,* saith Salomon. So that because he cannot with any comfort assure himselfe of entrance into rest, therefore he cannot but be most vnwilling to depart. *For who will be willing to part from a present settlednes, for a matter of vncertaintie?* Who would not rather stay here to enjoy that which he is well acquainted with, then to loose his life for the hazard of he knoweth not what? True it is, Gods children long to be dissolved, and I am now readie to be offered, and *the time of my departing is at hand,* saith Paul, in a comfortable and rejoicing manner. But with the wicked it is not so; death, to them is called *The king of feare;* and the stony valley is a place of terrour to their conceit. Therefore, *they will fetch thy soule from thee;* saith God to the rich man. As who should say, *Thou art I know loth to depart, but they shall fetch it away from thee;* they shall take it by violence. The second particular wherein this earthly man, is like to the dying beast, is this. The carkeis of the Beast so dying, can not chuse but be noysome and vnsauoury: the smell is offensive vnto every one that passeth by, and the sight displeasing. So is the dying worldling in Gods sight. *Pretious in the sight of the Lord is the death of his Saints,* saith David. And no meruaile. Their Bodies are the temples of the holy Ghost: their soules are holy and vnableable and without fault, (by the blood of Christ) in Gods

Gods fight: Their death therefore must needs be a sacrifice of a sweete smelling sauour vnto God. As for the ungodly, it is not so with them. Their bodies are cages of uncleane, their Throates open sepulchres, their members a Psal. 5.9. weapons of unrighteousnesse: In their soules, dwelleth Rom. 6.13. the Prince that ruleth in the ayre, even the spirit who worketh in the children of disobedience. How can they y Ephes. 2.2. be but noysome in the eyes of God, yea most lothsome and abominable? Surely he will say vnto them, Depart from me I know you not. The third degree of likenes betwixt the dying Beast and the dying Worldling is this. The bodie of a beast whom such a disease hath quelled, becommeth a pray to the foules of the aire, and is torn in pieces by other beasts. Where the dead Carkies is, either the Egles resort, saith our Sauiour. It fareth so with a Matth. 24.28. the worldling. For as his goods ill gotten come many times, through the iust judgement of God, to be a pray to others, and to be the spoile of strangers, so his soule is seased vpon by the damned spirits, and is presently arraigned before the iudgement seate of God<sup>b</sup>, and is dismissed thence into it owne place<sup>c</sup>, where it is kept in chains under darknes, vnto the iudgement of the great day<sup>d</sup>. The fourth and last point of likenesse is this. There is no regard had of the death of a bruit beast, the remembrance is soone gone. The owner happily may bewaile that losse, it beeing some diminution of his substance: but otherwise, it is a matter which the world passeth by and taketh no notice of. So is the death of the carnall Worldling. There may bee (perhaps) some sorrow among his owne people, who received some outward benefit by his meanes, and with them his memorie may conuinre. But els there is no misse. The Church of God hath no occasion to lament his losse, in regard that it is deprived of a comfortable member. No man will open his mouth to say of him, Alas he is now gone, who if he had still lived, such was his zeale, his godly wisedome, and good car-

<sup>a</sup> Matth. 7.23.  
<sup>b</sup> Matth. 25.12.

<sup>c</sup> Heb. 9.27.  
<sup>d</sup> Act. 1.15.  
<sup>e</sup> I. de. 6.

riage, that he might much have furthered Gods glorie. But men let him goe with some such phrase, What is such an one gone? and there is an end, some other worldling (perhaps) of the same humour, and of the like fleshly disposition, who hath beene fellowe with him in the same carnall courses, may chance to say as the old Prophet did, euer the Prophet of God when he buried him, *Alas my brother c, my old friend, such an one is gone, with whom I have soylfully conuersed many a time, whom I have beene acquainted with so many yeares, &c.* Here is all. But Godes Church finds not it selfe unaimed in regard of the holy communion of Saints. And thus by degrees his memorie soone dyeth, according to the saying of Salomon, *The memoriall of the iust shall be blessed, but the name of the wicked shall rotte. His remembrance shall perish from the earth, and he shall haue no name in the streets.* And so much for the opening of this doctrine.

f Pro.10.7.

g Iob.18.17.

#### The Vse.

<sup>h</sup> The reason why this preuention was vised, was, because this sermon was preached at a funerall.

i Ver. 6.

Now for the preuenting of all suspitious misconstruings, I must (before I mention the vse) say thus much <sup>h</sup>. If any man shall spider-like turne the sweetnes of a well-meant speach into poison, & imagine it to be an inuictio against some particular, he shall therein wrong both me and himselfe. Me, in vncharitable mistaking me: Himselfe, because he shall by that meanes be hindred from making that good vse of the doctrine taught, which is required. If you deuaund of me therefore, whom I meane by this Man of whom I haue discoursed hitherto: I say vnto thee (whosoeuer thou art which makest the questiō) *Thou art the man*, if so be thou be such as one as is in this Psalme described, *which trustest in thy goods, and boastest in the multitude of thy Riches*<sup>i</sup>. My sermon hitherto hath beeene as a parable: in which though one singular man hath beeene named, yet one in speciall hath not beeene meant, I will make the moral and meaning to be the same that our Sauiour Christ made to that speach of his, touching the Rich man. In the ende to shewe his true intent,

he

he added this saying, & So is he that gathereth rubarb <sup>Lukas</sup>  
to himselfe and is not rich in God. The same is the Man  
intended in this doctrine. But as for aiming at  
any one in particular, my conscience is free in the sight  
of God. And therefore let vs all apprehend and en-  
tertaine it as a matter which concernes our selues, and  
make this vse of it, to beware how in our liues and  
conuersations, we be like bruit beasts lead with sensuali-  
ties, or like horse and mule which understandeth nos<sup>m</sup>, or <sup>1</sup> 2.Petr.12.  
as the sow, whose greatest felicitie is to wallow in mire, or <sup>m</sup> Psal.32.0.  
in vnbridled lusts like fed horses<sup>o</sup>, or otherwise like the <sup>2</sup> Pet.2.22.  
baser creatures groueling, still on the earth and alwaies  
looking downward: For this is certaine, if we live like  
beasts, we shall perish like the beasts, and our last end  
shall be like theirs, yea and worse then theirs ; because,  
death which is to them an end of woe, shall be to vs the  
beginning of sorowes, and as it were a prologue to the  
most wotull Tragedie, of a never ending miserie.

*Let God alone have the glorie.*

**VINIS.**